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ABSTRACT

"Children and Intercultural Education" culminates the Association for Childhood Education International's three-year emphasis on a project, "Neighbors Unlimited," in which thousands of members and their local branches worked to broaden and intensify efforts toward bettering intergroup relations. This resource kit of three booklets is aimed at those educating children in the home, in school or through other programs, and at those whose concern is in making intercultural education an integral part of all learning. Part 1 gives the reader insight into how minorities feel about themselves. Part 2 develops the concept of cultural pluralism, frames the need for development of cultural awareness in children at an early age, and states the importance of second-culture experiences. Research related to children's prejudices is explored; implications are considered. In part 3, 11 educators examine the content of programs and practices that may make minorities feel unwelcome and inadequate in the classroom. Attention is also focused on the identity crises faced by the black, Chicano and Puerto Rican child; myths about native Americans; and testing and evaluating. Questions of busing and multicultural instructional materials are discussed. (Author/JM)

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CHILDREN AND INTERCULTURAL EDUCATION

I. SOME MINORITIES SPEAK OUT

II. OVERVIEW AND RESEARCH

III. ARE THERE UNWANTED GUESTS IN YOUR CLASSROOM?

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1973-1974 Annual Bulletin Order

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CHILDREN AND INTERCULTURAL EDUCATION

Children speak out

Part I CHILDREN AND INTERCULTURAL EDUCATION

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1973-1974 Annual Bulletin Order

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an american with a japanese face

By Mary Tsukamoto

The overflow crowd in the multi-purpose room of our elementary school in California was hushed one December afternoon of 1972 as the music of the universally loved "Silent Night" came from the voices of 120 third-grade children.

But listen. Strange words are they

Kevoshee konoyoru hosheewa hikari.

Silent this night, the star is shining.

キヨシ コノヨル ホシワ ヒカリ

Meanwhile the bodies of the boys and girls shared in a dance that had its origin in the Orient. In that simple Christmas celebration the children were involved in a very familiar tune, but in a different language. It was as if they had soared across the ocean to touch and know the feelings of people in Japan. At the end of the program the eyes of the children were bright from the rich, triumphant experience of the evening.

And for me that moment was precious. After the program, the parents and the children crowded around me. My cup overflowed. Suddenly I realized that it no longer mattered to anyone that I was an American with a Japanese face. It seemed incredible that I stood there as a public school teacher—one who had taught nearly 2000 children in more than 20 years in California schools, only 50 of whom had been of Asian ancestry.

Many times I have relived that moment and the events in my life which led me to that place as a teacher of children from many different backgrounds. How could I forget that less than three decades before that event I was a mere farmer's wife, crawling in a strawberry patch, ashamed to look up lest I be recognized in my dirty farm clothes and stained hands. Job opportunities were limited at that time for the Japanese in the United States, and we felt imprisoned in menial stoop-labor, even those of us who had been blessed with a college education.

In fact, the memories of my early childhood still leave me with a feeling of choking tightness around my throat. When was it that fear first came to dwell among us? For me it was on a beautiful, warm day in Turlock, California. In a month I would be old enough to start school. Thus far my world had been spent tranquilly with my hard-working family on our wonderful melon farm. But this day was to be different. My father was greasing the wheels of our wagon. An automobile raced by and the frightening voices of angry youths yelled, "God damn you Japs!" Suddenly my beautiful world was shattered with terror. My father's eyes flashed his hurt. He dashed forward and threw a hammer in the air. Then he lifted his clenched fist at the passing car. This was merely the first of many moments that I remember fear.

Then I recall my surprise when my father enrolled us four children in the Florin Grammar School. Oddly enough it was like entering a Japanese language school because every child in this school from the first grade to the eighth had a Japanese face. Was it really a public school in this wonderful American country that father had read about in his school books in Okinawa? Was this the land of Lincoln, the emancipator of minority people, whom my father loved so much?

Gradually we learned that segregated schools had come into existence in Florin only a few years before we entered school. Such schools had been established only after a bitter struggle in our community, filled with misunderstandings, prejudice, and even hatred. In the 1920s and 1930s there were no bilingual programs, no Head Start, and no courses for the culturally different. The presence of children of Oriental ancestry and therefore of a different linguistic and cultural background presented problems that seemed to many educators insurmountable. These difficulties were used as a weapon by those who favored segregated schools. Newspapers carried stories of "the yellow peril," and politicians campaigned on this issue. Eventually Florin and three other small California communities where large colonies of immigrant Japanese farmers lived established segregated schools for Oriental children.

From 1929 through 1933 I went to the Elk Grove High School. In it students of all races studied together. Yet it was frightening to mingle with others whose faces and names were so different from ours. Somehow we couldn't understand why we were so shy, so self-conscious, so afraid. We Japanese Americans studied hard. We won high scholastic medals. We made the merit awards. Yet we felt restricted. Often we asked ourselves why we didn't feel we could attend parties and feel free and glad and proud of our school.

One day the principal called me into the office. To my surprise Mrs. Mabel Barron, a favorite teacher of mine, was there. Tearful and indignant, she told me of her great disappointment that, although my oration had been rated high and I

had qualified as one of the nine contestants in the annual oratorical contest sponsored by the Native Sons and Daughters of the Golden West, I would not be allowed to give my oration because my parents were not native Americans.

Mrs. Barron tried to console me with words of hope and of courage. Nevertheless, I was stunned. From then on, her faith and high devotion to her calling as a teacher communicated. I felt I had one friend. She encouraged me to participate in other oratorical contests and coached me in speaking. One paragraph I recall vividly from one of my orations. In it I wrote, "We are the parents of tomorrow. The homes we establish will be our children's environment. When beauty, truth, and self-sacrifice dominate our lives, when spiritual values are ever-present in our homes, and when high ideals, reverence, patriotism, and the devotion to duty given us by our parents, predominate, then we will know that the heritage of the third generation is secure."

My first victory came in Sacramento, where the Sacramento Junior College Japanese Students sponsored an oratorical contest. Two other awards followed, and my confidence came creeping back. Strong new thoughts and firm convictions, devotion to duty and faith were spoken. Furthermore, they were fast becoming part of my beliefs.

Graduation from the Elk Grove High School meant only the beginning of a brighter adventure ahead. Again Mabel Barron was busy. She made many trips to Stockton to arrange a scholarship for me at the College of the Pacific. She begged clothes from friends and then proceeded to cut them down to provide a wardrobe for me at college. She arranged for another friend to help me with ten dollars a month spending money. And the college found me a home where I could work for my room and board.

Then Mrs. Barron took me home to ask my father's permission to release me from responsibilities on the farm in the depths of the depression, so that his daughter could have the privilege of attaining a college education. I shall never forget what this great love did for me and for my father's faith in humanity. At the College of the Pacific doors were opened to new friends and to a great, wide world.

Three years later, I married Alfred Tsukamoto, a childhood sweetheart who had attended the Florin Grammar School and the Elk Grove High School. My husband and I settled down on his grape vineyard. The next year our daughter, Marielle, was born. Meanwhile my husband and I took on heavy responsibilities in the local Japanese American Citizens League. We took steps to correct what we felt was un-American, including action to integrate the Florin Grammar School. Fortunately the principal and teachers were ready and school started in September, 1939, with all the children of Japanese faces and white faces together again, after 15 years of segregation.

Then came December 7, 1941—the day of infamy when Japan bombed Pearl Harbor, cut deep into the heart of the United States, and strongly affected the 150,000 Americans of Japanese ancestry. All the lights went out in the world we knew; we were numb with fear. Unbelievingly we whispered to each other, "What will happen to us?" Never did we dream that within five months we would be behind barbed-wire fences!

On May 28, 1942 we gave up our freedom when orders were issued that all Japanese-Americans were to be interned for the duration of the war. We left Florin at the peak of the strawberry harvest. How well I remember the friends who dared to be "Jap lovers." They took us to the railroad station and saw us off. They sent us precious items from "free" America, and in their caring "lit a little candle."

Many, many tears were shed, with adults weeping unashamedly. Angry expressions were heard and an atmosphere of unimaginable confusion brought out the ugliness in us. We hated ourselves. We were ashamed of our ancestors, our people, and our lot.

But strength and courage were also evoked. Out of the tears of evacuation emerged determination, a fierce loyalty to our nation, and a clearer vision of our role as "greater citizens in a greater America."

Gradually it became clear to us that this was a time for action—especially for our children. Anger and hatred should not be let loose. Frustrations must be controlled. Desperately we gathered together all the people in the camp with even a year of college. They were called upon to teach so that some semblance of order, sanity, and normalcy might be maintained behind the barbed-wire fences. A simple framework of a public school system was attempted in our Assembly Centers only a few weeks after we were brought together from the various communities in the San Joaquin Valley. We had no buildings, no facilities, no desks. Our classrooms were the unfinished shower rooms and the outdoors—under the shade of fig trees.

To my surprise, I was teaching public speaking, diction, and reading with expression. Imagine the incongruous scene in one of our school's assembly programs. An attentive audience is listening politely to our choral group speaking Lincoln's Gettysburg Address. But it was not done blindly. It was done as the heart cry of people of desperate faith, anxious to catch a bit of confidence from the long truth of history—that freedom and justice and fair play would be victorious.

The class I liked best was composed of aged, silver-haired Issei—the Japanese-born immigrants, their shoulders stooped from years of toil in the fields. Shaking fingers held pencils as they learned to write the English alphabet for the first time. How determined they were to become literate. Many of them were motivated by their desire to read letters from their sons serving in the U.S. Army and by their desire to write to them. As one mother said, "How important it is that I should write to my son in English—to reassure him. We are glad we are in the United States and that we are well cared for in these camps. I want to tell him that he must be a worthy soldier."

Finally, in 1945, we sneaked back to Florin on an early July morning, hoping not to be seen and wondering how we would be received. Despite our anxiety, nothing untoward happened. Our neighbors and friends were glad to see us back, and we breathed freely again, with our laughs catching the sound of melody.

Grape farming on our marginal soil was unrewarding, and my husband and I saw the handwriting on the wall. Florin was not destined to be a rich farming area. So I began job-hunting. The turning point in my life came when Isabelle Jackson, the principal at the Florin Elementary School, asked me if I had ever thought about teaching. No one had ever seriously asked me that. Me, with a Japanese face? It was an exciting thought. So, at the age of 35, I was back at the Sacramento State College trying to grow tall enough to meet the challenge of a wonderful profession. I have risen to the highest peak and know what my calling is—to be the best teacher I can earnestly strive to be.

Years passed and in 1966 we stepped onto the soil of Okinawa, the land where our parents were born. There we touched and renewed the source of our parents' dreams and their language. There we deepened our roots in the culture of the Japanese. Doors opened and we caught "a tiny glimpse of eternity" as we remembered the lives of our Issei immigrant parents.

In my career as a teacher I can earnestly strive to give back to this world a tiny

portion of the kindness, goodness, knowledge, and compassion that legions of others have given me—just an humble little American with a Japanese face.

growing up in the barrio

By Josue Cruz, Jr.

Growing up in San Antonio, Texas, for me, a Mexican-American, meant that my whole world was the west side of town—also known as "across the tracks." Contributing to this feeling of separation was the concept of Mexican-American *barrios*, otherwise known as neighborhoods, where families went to church, socialized, and transacted business. A barrio often had the same geographic boundaries as the parish of the Catholic church within it. It was very common for an individual to marry another person from the same barrio, and when he died to be buried in the cemetery located within that geographic area.

My parents were married in the barrio where my mother grew up, and they bought their first home in the same general vicinity. Forty-two years later, my parents still live in the same area (on a different street), and all nine of us graduated from the same high school—the one my mother attended. We were also within a few minutes of my grandparents and other close relatives.

As a result of the Mexican Revolution, thousands of Mexicans had fled across the border into Texas, Arizona, and California. One city that became a home for many of these refugees was San Antonio, Texas, only 150 miles from the Mexican border. San Antonio grew quickly after the Mexican Revolution. Today, approximately 300,000 of its 750,000 residents are Mexican-Americans, and the only city in the United States with a greater number of Mexican-Americans is Los Angeles.

The Mexican of today can trace his lineage back to the time when Mexico was conquered by the Spaniards. The Mexican emerged as the result of *mestizaje*, that is, the mixing of Spanish and Indian. After the conquest of the Aztec empire, intermarriage between the Spaniard and Indian began. Both the Catholic church and the King of Spain encouraged intermarriage and, as a result, the "civilization" and Christianization of the Mexican-Indian truly began.

The twofold legacy of Mexicans enriched and complicated the make-up of the *mestizos*. While they benefited from the fact that both the Spanish and Indian cultures were rich and creative, they were assigned a lower-class status by the pure Spanish. Although the Indian heritage was submerged and remained so for more than 300 years, great interest in his cultural contributions has developed in Mexico since the Mexican Revolution of 1910.

The Americans' earliest impression of Mexicans after the annexations following the Mexican War was that Mexicans were poor, idle, and given to drinking, thievery, and gambling. These attitudes formed the first basis for the prejudiced stereotype of the Mexican-American that in many places prevails today.

Typical of other neighborhoods where Mexican-Americans lived, the homes

in our *barrio* were generally small. My parents' home was larger than most homes in the immediate area. With nine children, it was necessary for us to have a three-bedroom wooden frame house. My sisters slept in one room, my brothers and me in another, and my parents in the smallest bedroom. For the most part, the houses usually needed painting. There were very few fenced yards. I also remember many dogs running loose and chickens everywhere. The small homes, even those that needed much repair, were a source of pride for the owners. Usually the only thing a *barrio* resident had to his name was his home, his flower garden, and—perhaps—one or two pecan trees.

Because of the limited open spaces, most of my playing activity took place on the unpaved street in front of my house. The kids would congregate at the corner and decide what to play. Usually two or three different activities would be going on concurrently. If I got tired of playing football, I had the choice of playing softball or marbles. Age did not matter when it came to sports; rules were changed and adjustments made to accommodate the youngest player. Very rarely would fights take place among the youngsters from the same street. Fights would usually break out when others not familiar with our game rules would challenge our playing procedures. The sports activities did more than provide for an outlet of energy; they helped establish bonds of lasting friendship that carried on into the school setting. Most of my spare time in school I spent with friends from the neighborhood. We would walk to school together, eat lunch together, and participate in the same co-curricular activities.

When I first started school in 1952, Texas did not provide public kindergarten education, so I was six years old when I started school. My biggest concern on the first day was that I spoke only Spanish. The teacher spoke only English. I suppose I was most fortunate in first grade that my teacher had taught at the same school the previous year and had managed to learn about three key words in Spanish—"toilet," "sit," and "eat." I often wonder how I even learned to read, but I seem to remember that usually a sixth-grade girl helped to translate instructions from the teacher.

I recall being terribly frustrated at not being able to communicate with my teacher. I was usually scared even to allow the teacher to listen to me speak Spanish. I assumed that if the teacher did not speak Spanish, then it was an inferior language. During my first year in school, I was taken by the hand into the cloakroom and spanked. To this day, I still have not been able to figure out why the teacher spanked me. This school was typical of the others that I would attend: the student body was one hundred percent Mexican-American.

In our home, my parents placed a strong emphasis on getting an education. Attending school was always a high priority as well as achievement in school. To support their concern for our education, my parents bought us books and encouraged each of us to obtain a library card. Most of my reading was in English, but reading material in Spanish was always available at home. Although I was much more fluent in Spanish than in English the first few years in school, I was a better reader in English. This was a result of not having learned English until I entered school, and the fact that I never had any formal reading instruction for Spanish. I recall my parents saying to me that the home language was Spanish and that school was the place to learn English.

Growing up bilingual was no big deal. All the kids in the neighborhood were in the same situation. I accepted it as part of my way of life—I was expected to be bilingual, and I wanted to be. After all, some of my acquaintances spoke only Spanish, and my teacher spoke only English. Besides, I could now understand everything my older brothers and sisters said.

Some kind of social activity was always taking place in our neighborhood. It almost seemed as if the adults thought up reasons and excuses to celebrate or socialize. Most social activity revolved around the church. Parties celebrated the baptism of a newborn child, a first communion, a wedding, a girl's fifteenth birthday, graduation from high school, induction into the military, anniversaries, and a person's saint's day. Many of these customs were brought from Mexico and continued to be part of the daily lives of the local people. There were always tamales and menudo to eat and refreshments to drink. But get-togethers were not always happy occasions. When there was a death in the family, the older adults would at times get together and cook hundreds of tamales and invite those who knew the deceased to partake of the food.

It is evident from this recounting that life in the *barrio* was not always a dismal affair. But it is difficult to forget the poverty around us. The men who had jobs usually worked for the City of San Antonio (cleaning crews), construction companies, service stations, or as janitors and gardeners. Families were usually large and the mother rarely worked—it was taboo for the wife to work. Up to eighty percent of the *barrio* youngsters failed to graduate from high school. Many dropped out to work to bring in more money at home. Others were just turned off by a school system incompatible with their immediate needs and environment.

Approximately thirty percent of the homes were classified as unfit for human living and half of the workers in the neighborhood were underemployed. Many babies died very young, and some children had certain physical and mental defects. I recall that several of my friends had one of their parents at a hospital outside of the city limits. Later I found out from my parents that those persons were in the hospital because they had a disease called tuberculosis.

Such is a small picture of the *barrio* where I grew up in the late forties and early fifties. My fondest memories are of the people. They were realistic, honest, religious, and respectful. They tried to make the best out of the worst conditions. They valued their heritage, culture, and language, and they passed them on to me.

becoming a polish american

Becoming a Polish American: A Personal Point of View

By Paul Wrobel

Ethnicity has become an important dimension of American life in the 1970s. White ethnic Americans are clamoring to be heard as they express displeasure with being viewed as unintelligent hard hats who spend their time drinking beer, waving the flag, and planning a move to the suburbs to escape their new black neighbors. These same individuals are now beginning to articulate their growing alienation from the larger society—a society in which they are relatively powerless with many unmet social and economic needs. Yet it is the ethnic

Americans who have been asked to shoulder the blame for what is wrong with America, a country they love with a passion that is neither understood nor appreciated by their government, their fellow citizens, and sometimes even their children.

Polish Americans are among those who are challenging the myth of the melting pot and drawing attention to the fact that Polish neighborhoods exist both in our cities and in the suburbs, despite what social planners and others might say. I grew up in an urban Polish American neighborhood and am currently engaged in an anthropological study of a similar community.

I am intensely interested in what is happening in educational circles because I feel the school represents an institution of unique importance in any society. Teachers perform many of the same functions as parents by inculcating norms and values and thereby training children to become the kinds of adults a society desires. In short, a school is a place where a child acquires an identity, a process of internalizing the values, norms, and expectations of others into his own behavior and conception of self. The problem is, however, that this identity, this conception of self, is based on what society considers desirable. And what society considers desirable is determined by what the dominant group in that society feels is best regardless of individual or cultural differences!

This is why the anthropologist Sapir[1] is quite right when he says American culture is spurious rather than genuine. According to the distinction he makes, a genuine culture is built as an expression of individual differences—individual cultures, if you will—while a spurious culture is one that is imposed on individuals as an inhibition of their own or their group's uniqueness. American culture is spurious because we have failed to recognize ethnic diversity as a reality of life in this society.[2]

To become a genuine culture in Sapir's terms, a desirable goal to my mind, we must insure that a child's early education is not in conflict with what he already knows and what he will learn later on in life. This important point is the key to understanding the relationship between ethnicity and education, for in our spurious culture discontinuities exist between what an ethnic child learns in his home and neighborhood and what he learns in the classroom or the larger society. The child experiences these discontinuities as conflicts within himself, conflicts between what he knows he is and what he learns society wants him to be. Yet if we are to have a genuine culture in which each individual has the opportunity to fulfill his human potential we must make sure that the educational process is continuous and integrated for every child.

My purpose in writing this article is to point out some of these discontinuities from a personal point of view for the benefit of those concerned with educating our children. Since this is a personal statement, what I say may not be applicable to other Polish Americans living in different sections of our country. However, I do believe it will at least make readers aware of some of the themes in Polish American culture.

Let me begin by saying that I am a third-generation Polish American. Both my father and mother were born of parents who emigrated here from Poland in the late nineteenth century. I grew up in Detroit, which is second only to Chicago as a center for Americans of Polish descent. My father worked for the Ford Motor Company until his retirement a few years ago, and my mother worked for several years at the Chrysler Corporation. Thus I grew up in a working-class family, the kind of family most familiar to the majority of Polish Americans. I have an older sister who was trained as a medical technologist, and a younger brother who is a teacher and college basketball coach.

My early years in Detroit were spent learning to be an American. While both my parents speak excellent Polish, we children were not taught the language nor did we hear it spoken in the home unless relatives were around or our parents wanted to converse without our knowing what they were saying. I can remember vividly that when Christmas time came near we could expect to hear Polish spoken in the home more than usual, because my parents would be discussing our Christmas presents.

It is important to point out that my parents were not being rude by neglecting to teach us Polish. They were instead preparing us to be successful in this society, and they were perceptive enough to know that learning Polish was more of a liability than an asset. To speak Polish was to call attention to the fact that you were indeed of Polish descent. My father knew that very few management positions at Ford's were held by Polish Americans. He also knew that those few individuals who had advanced had done so in part because they had changed their names. My parents took no chances; we would not learn Polish, nor would we identify with our cultural heritage. We would become Americans, hopefully non-hyphenated Americans.

The sons and daughters of Polish immigrants sometimes find it very difficult to identify with the homeland of their parents. When my parents were young children they heard their parents criticize Poland for not providing opportunities for advancement. Children of immigrants heard many stories about the difficulties of life on the farm in Poland. America was seen by my grandparents as the land of opportunity, a place to make good regardless of class and ethnic background. Whether working on an assembly line for thirty years is the good life is of course debatable. But to many Polish immigrants in the early 1900s it represented something better than struggling for survival on a meager plot of land in Poland. The point I want to make, however, is that my parents and many other second-generation Polish Americans feel little attachment to Poland. And so in my situation the saying "what the father wishes to forget the son wants to remember" is certainly true.

Even though my parents realized that Polish Americans were being discriminated against in this society, they still believed that America was the land of opportunity. No matter that Poles held very few management positions in the factory and virtually no executive jobs; this would all change with my generation. In fact, there have been some changes, but the reality of the present situation is that the number of Polish Americans in executive positions in the Detroit area in no way corresponds to their representation in the local population. So what I learned at home and in school about equality of opportunity was in conflict with what I later learned about the realities of life in our society.

While attending my parish school I also learned that Polish names were never found in the textbooks we used in class, just in the teacher's attendance records. The roll call included names from Andrzejewski to Zakrzewski, but it never occurred to me until later why we were studying about Mr. Adams or the Green family.

Recently, as a seventh grade teacher in a Polish parish school I asked my students whether they noticed anything about the names of individual characters in their readers. "Sure," one of the girls responded, "none of them is Polish." I asked her why she thought this was the case. "Simple," she said, "if they had Polish names everybody would laugh." Indeed they would. And while I don't think we were conscious of this fact as young students, I do feel that a very subtle lesson was taking place. We were learning, perhaps unconsciously, that our Polish names were not prized possessions. Moreover, we were beginning to

develop feelings about ourselves. However subtle the lesson, we learned that perhaps there was something wrong with us for having Polish names.

When I watched TV as a young child I often wondered why fathers on the shows always worked in offices and wore shirts and ties on their jobs. My dad worked in a factory and wore heavy shoes reinforced with steel to protect his feet in the foundry. But there was no protection from flying sparks of molten metal which made holes in his trousers and burned his legs. Why was it, I wondered, that fathers on TV always had breakfast with their families before going off to work? I never had breakfast with my dad except on Saturdays and Sundays. During the week he left the house at 5:30 a.m. to be on time for the morning shift.

And grandmothers. They always looked so young and beautiful on TV, and they spoke English so well. My grandmother was older, partly because she had children in her late 40s, but also because she worked cleaning offices late into the night in order to help support her family. She could speak English, but when she had anything important or interesting to say she spoke in Polish. Moreover, I had a difficult time understanding her English, and liked it better when she spoke Polish. For then at least I didn't have to pretend that I was listening while she discussed the goings-on in her parish and neighborhood.

Nothing I saw on the TV screen or heard in the classroom resembled what I knew to be true about my own family. That we were different was the only conclusion I could make. Being different in America meant you did not represent what was desired in this society. And just as a child learns what he ought to be in school, he also acquires concepts of self from watching TV and/or going to the movies.

My life as a child was centered around three separate but related spheres; family, parish, and neighborhood. We didn't entertain often, and when we did our guests were usually relatives. The home was a place for the nuclear family, a kind of private place that deserved to be kept spotlessly clean and tidy. I remember scrubbing and waxing the floors on Saturday morning before I could go out and play ball. The cleanliness of the home seems to be an important element of Polish American culture. The home is like a shrine, and disorder and uncleanliness are seen as disrespectful.

We did many things together as a family, as do many of the families I am studying in a similar community. We all had our friends, but often we involved them in family activities rather than going off on independent excursions. It has been argued, of course, that the close family so representative of Polish Americans and other ethnic groups hinders the ability of individual family members to succeed in our society. But when scholars argue this point they are really saying that a traditional ethnic family does not fit in with what is desirable in dominant American culture, a culture that stresses the independence and self reliance of the individual as criteria for his success. Individuals in our society make it, families don't. Yet our achieving society, as the psychologist [illegible] "Who am I?" and "What should I become?" It may well be, therefore, that the ethnic family represents one of the last vestiges of folk culture in a society that Jules Henry says "is as highly developed in psychopathology as in technology."[2]

Next to the family my life as a child revolved around the Roman Catholic parish in our neighborhood. One could receive communion and attend mass at any parish, but [illegible] parish also performed important social functions above and beyond its canonical requirements. The parish was the center of community life, and the social life of its parishioners was based on

numerous clubs, events, and activities. Parishioners were also neighbors, so the social life of the parish helped to strengthen friendships and solidify what was indeed an ethnic community. The role of the parish has not changed that much over time, for things are pretty much the same in the community which serves as the focus of my current study. People here choose their friends from the parish and neighborhood, not from their place of employment. And masses in Polish are still offered to the delight of many parishioners.

My own neighborhood was first of all a *place*. It grew up around the parish, which soon added a school to accommodate the children of its parishioners. The neighborhood itself consisted mainly of one-story wood frame houses glistening from frequent coats of paint. Lawns were prized possessions, neatly cut and trimmed, and gardens were numerous and colorful. Statues and shrines of the Blessed Virgin were a common sight in the back yards, usually adorned with freshly cut flowers.

But the neighborhood was also *people*, people who worked long hours in the factory and sat on their porches at night. Neighbors conversed over the back fence or from their porches, but they rarely entered one another's homes. There were no coffee klatches in my neighborhood. This is not to say that the people weren't friendly. They were, but seemingly their reserve and/or attitudes toward their home resulted in what could be called a latent kind of neighborliness. If you needed help the neighbors were there, but there was very little socializing on a day to day basis. Neighbors, after all, were not so close as relatives.

Together the neighborhood and parish formed what one sociologist has termed an *urban village*. Everybody knew everybody else, perhaps too well, for gossip and rumor were regular events of the day. The community was suspicious of outsiders, regardless of their ethnic background. Strangers were strangers even if they did speak Polish. These attitudes would cause problems later, when they would be misinterpreted as a blatant form of racism. Together the parish and neighborhood formed a community, something that is sadly missing in twentieth century America. The experience of growing up in such a community is discontinuous with living in other American settings or becoming a participant in the larger American society.

It has been ten years since my departure from an urban Polish American community. During that time I have lived in West Africa, the West Indies, and various American settings, both urban and rural. Still, I feel a strong desire to understand what an urban Polish American community means for its residents and the larger society.

Social scientists are fond of speculating on the relationship between personality and culture, but to my mind generalizations at this stage of our knowledge would be premature. This is why I hesitate about offering an interpretation of what I said for the development of a Polish American personality or character, if such a thing indeed exists.

Finally, this article is more of a personal statement than anything else. If it raises more questions than it answers about the discontinuities involved in becoming a Polish American, I will be more than satisfied.

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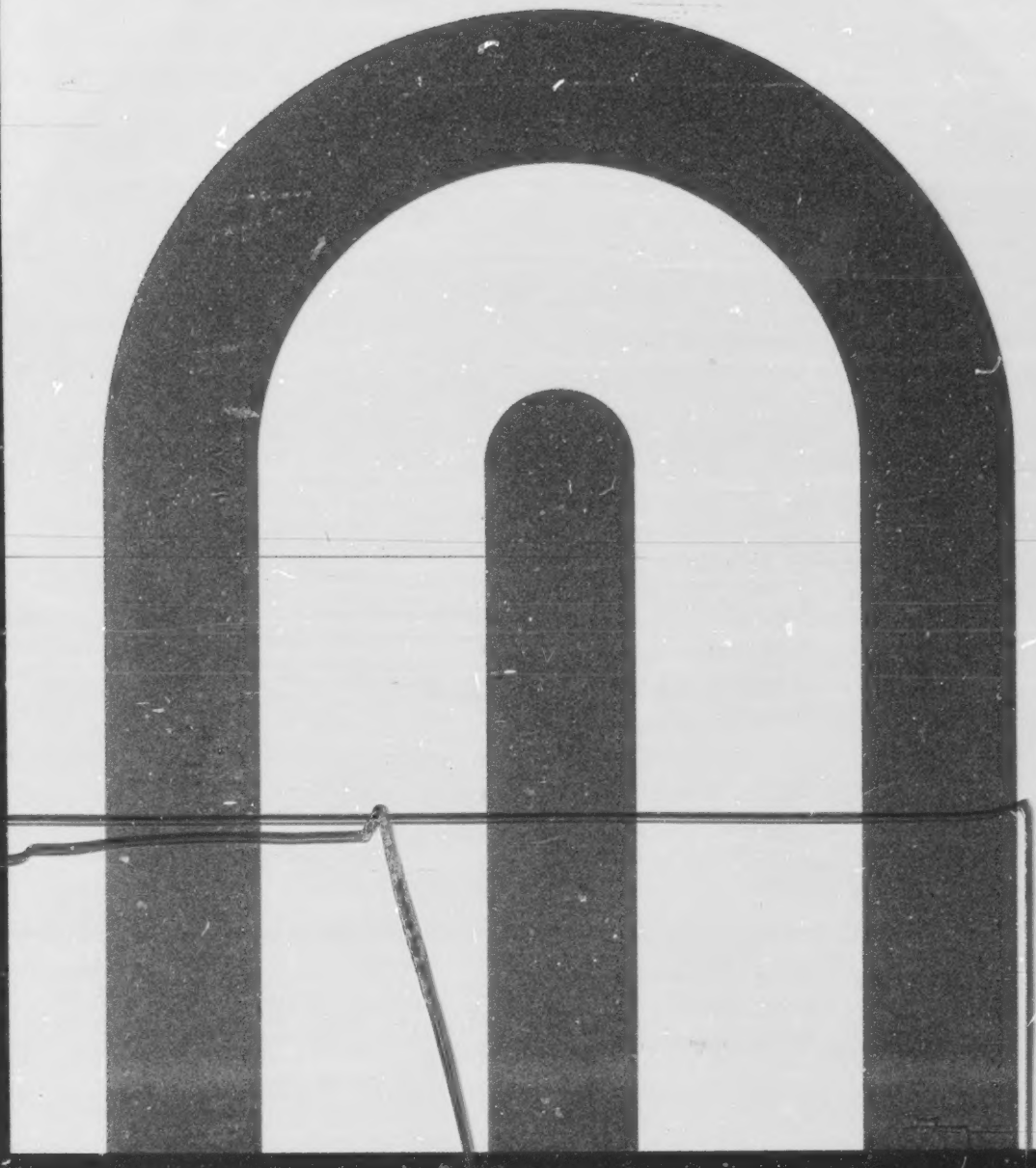
CHILDREN AND INTERCULTURAL EDUCATION

Overview and Research



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Beyond the Melting Pot

Overview
Beyond the Melting Pot to Cultural Pluralism

By John A. Carpenter and Judith V. Torney

When we probe cultural pluralism in our society and in the world, we uncover a dilemma. Each of us lives in a society with people of diverse cultures. Moreover, each of us is increasingly drawn into contact with different cultural behaviors and values in societies other than our own, either by direct relation-

ships or vicariously. Yet efforts to teach our children to live effectively in a pluralistic world have, for the most part, been meager and questionable. Teachers themselves have seldom been given opportunity to acquire essential intercultural proficiency (Taylor, 1968)."

The history of the United States reveals that immigrants from many countries were cast into a common culture. Massive assimilation was once considered vital to national unity. In 1909 Israel Zangwill dramatically described the process in his popular play, *The Melting Pot*, portraying America as "God's Crucible," in which diverse peoples of the world were melted into a model American.

> "There she lies, the Great Melting Pot — listen! Ah, what a stirring and a seething! Celt and Latin, Slav and Teuton, Greek and Syrian—black and yellow—Jew and Gentile—yet, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross. How the great Alchemist melts and fuses them with his purging flame. Here shall they all unite, to build the Republic of Man and the Kingdom of God. . . . the God of our children give you peace" (as quoted in Handlin, 1959).

In fact, Zangwill himself actually retreated from the requirement of assimilation. As Glazer and Moynihan (1970) point out, he became an increasingly committed Zionist. But the idea of the "melting pot" implied that it was necessary and productive to suppress cultural differences and to absorb multitudes of immigrants into the white Anglo-Saxon mainstream. The new arrivals soon learned that disowning immigrant culture, family name, language, and often even religion, were generally preconditions of advancement. As the demand for laborers grew, so did the numbers of newcomers, attracted by the prospects of opportunity, and undaunted by efforts to restrict migration.

The great waves of humanity were not welcomed by any receptive broadening of the cultural context of American democracy, however, to allow enrichment of our society by new values and experiences (Sizemore, 1973). The process was not synthesis of cultures, but assimilation into a dominant culture. The tide of immigrant cultures, Semitic, Latin, and Slav, was even considered threatening to the nation's Anglo-Saxon culture, as exemplified by Grant in *The Passing of the Great Race*, 1916. Elwood Cubberly (1919), the historian of education long influential in the preparation of teachers, also reflected the concern that culturally the newcomers were a source of national regression.

A few individuals opposed the policy of unbending uniformity, but their concerns were not widely heard. One critic of cultural homogenization was Horace Bridges, who cautioned:

> There is no such thing as humanity in general, in which the definite, heterogeneous, living creature can be melted down. . . . There is no human mould in America to which the spiritual stuff of the immigrant is to be patterned. Not only is there as yet no fixed or final type, but there never can be. . . . The very genius of democracy, moreover, must lead us to desire the widest possible range of variability, the greatest attainable differentiation of individuality.

[illegible] Special note must be made of valuable [illegible] as the 1930s by Rachel Davis DuBois and [illegible] Van Til, Hilda Taba, and others. Dr. Taba, as Director of a [illegible] Curriculum, The Progressive Education Association's cooperating schools for the American Council on Education, participated in the development of many valuable experiments designed to improve human relations skills. Results of the project were recorded in a series of publications, such as *Reading Ladders for Human Relations*, and *Intergroup Education in Public Schools*.

among our population. . . . The business of America is to get rid of mechanical uniformity, and by encouraging the utmost possible differentiation through mental and psychic cross fertilization to attain a higher level of humanity." (Bridges, 1920)

But so compelling was the commitment to assimilation that pluralism was not recognized as a creative condition of cultural democracy and national development.

Flaws in the Melting Pot

Perfection of the melting pot was marred, however, by irregularities. The apparent lack of assimilation, yet paradoxical success, of many Asian-Americans provided one anomaly. In this regard, Schwartz (1971, p. 350) asserts that "Japanese-American pupils have certain advantages for success in the American public school that appear to be rooted in the Japanese culture."

Flaws in the melting-pot theory are becoming increasingly apparent. Even the assimilated have begun voicing their concerns, giving expression to sublimated conflicts and to a desire for freedom to choose earlier cultural values. Handlin's (1959) analysis of the children of assimilated European ethnics is poignantly revealing:

> In the end, all was tinged with vanity, with success as cruel as failure. Whatever lot their sons had drawn in this new contentious world, the family's oneness would not survive.

The cost of success was frequently denial of self, and, as often, of family and culture. What newcomers and their progeny desired was not unchanging permanence of the immigrant values and behaviors, but rather the human order that was lost when grouping and cultures and languages were disdainfully thrown into disarray. They yearned for the integrity that had been voided by denial of oneself, one's family and one's origins, for the validity of equality that was vetoed by sanctioned acceptance of a dominant culture as humanly superior. They wished for the freedom to put aside even earlier values and to choose whatever legitimate values and behaviors were really fulfilling. This freedom of choice by individuals and groups has not been tolerated by the melting-pot approach, nor can new separatisms and ethnocentrism abide it.

If we are to realize the potential afforded by the rich resources of pluralism, educators must assume a new commitment. The school has been the primary executor of the national policy forged from the melting pot theory. Most school programs and materials, particularly social studies textbooks, have until recent years mirrored the attempt to dissolve cultural heterogeneity by underplaying the significance of ethnic and racial groups, although much of the actual history of the United States has been a chronicle of their impact on the development of our nation and the formation of its people (Hess, 1970). The objectives, curriculum, and in the main, personnel of American education have been monocultural.

When we who teach fail to use a culturally pluralistic approach, we not only fail to prepare children to live in a multicultural society, we also generate damaging consequences. For example, we may urge such groups as Black-American, Mexican-American, Chinese-American, and Italian-American children to learn concepts by using examples not taken from their life experience. We thus press them to induct the concept of family roles from Anglo-suburban family settings. When we ask children to abstract an idea from

examples that are all largely alien to their lives, they find the task depressingly difficult. Furthermore, the foreign nature of the settings indicates to the children that *their* behaviors and values, their cultures, whatever variants they may be, are unacceptable. This perception that one is deviant or less acceptable than a model American impedes development of appropriate attitudes and achievement (Carpenter, 1973; AACTE, 1973).

A second and ironic result of a monocultural emphasis in American education has been increasing conflict among different groups in our society. Within the past decade, we have witnessed growing demand for equality of opportunity and acceptance of all cultural groups. Schools have not only been strongly urged to facilitate equality, desegregation, and participation, but have been required to serve as instruments for their realization. Yet polarization of diverse cultural groups within communities has intensified, and our schools, in many instances, have become arenas of confrontation. This volatile state of affairs underscores the need for intercultural education.

Education to Live with Others

Education to live effectively with peoples of other cultures, both domestic and international, is crucial then, but often lacking. Curricula rarely and erratically draw upon experiences from domestic cultures. Foreign cultures are even less consistently considered. In his recent study, *Toward the 21st Century: Education for a Changing World*, and in a subsequent newspaper interview, Reischauer (1973) expressed much concern about the matter.

> There must be a higher degree of understanding and a far greater capacity for cooperation between disparate peoples and nations than exist now.
>
> Education, however, as it is presently conducted in this country—and in every other country in the world, for that matter—is not moving rapidly enough in the right direction to produce the knowledge about the outside world and the attitudes toward other peoples that may be essential for human survival within a generation or two.
>
> My basic point is that we are going to have to develop a sense of community before we really begin to face this problem of understanding across barriers of culture, language and so on. This is an educational problem. . . . What you have to do is think of the subject matter of education as being fundamentally mankind—the human experience. Your fundamental attitudes are really put into you early in life. Are we producing today the kind of people who can understand that the basic unit of human cooperation and, hence, survival is moving from the national to the global level?

In view of numerous encounters among people of different cultures, our tendency to remain oblivious to pluralism in schools, or to deny it, is astonishing. The lack of planning and provision of education to benefit from intercultural experience is hazardous. For cultural pluralism serves as one of our two major sources of progress: we advance both by inventiveness and by learning from others. As anthropologist Franz Boas has indicated:

> The history of mankind proves that advances of culture depend upon the opportunities presented to a social group to learn from the experience of their neighbors. The discoveries of the group spread to others, and, the more varied the contacts, the greater the opportunities to learn. . . . (1940)

Cultural Pluralism and Child Development

In addition, we need to recognize that cultural pluralism is a positive force for the psychological development of the individual. Piaget has noted that the major thrust of cognitive development is realized when one comes into contact with ideas or experience that challenge one's present way of viewing the

world. Information gained from the environment conflicts with the child's existing ideas, resulting in an accommodation of these schema. In this manner, exposure to cultures other than one's own assists in continuous personal growth.

When children have gained an understanding of a universal idea, they can be helped to recognize it not only in one expression but in its many different exemplifications. Even an often used universal such as the concept of tools is grasped by children only as they experience different examples of tools and come to recognize the abstract idea itself. Illustrations from different cultural settings can contribute significantly to a more fundamental and universal understanding of the concept.

To encourage universality in children's views is to promote creativity. In the face of a problem we all find value in knowing previous answers. Yet just as productive is divergent thinking, freely formulating different but feasible solutions to be tried. A monocultural approach in children's development restricts their ability to face rationally and comfortably in life a continuous stream of problems, and to choose from a broad variety of possible solutions. In a world where no answers are demonstrably the only true and good ones, such capability is essential. Children who are led to hold tenaciously to a single system of thought and action soon find themselves drawn into frustration and righteous hostility. Self, others, and the real world are lost in concern about the need to preserve what are held to be realities more important than people.

Children who do not have second-culture experiences are sentenced to being alienated by human differences rather than to understanding and growing by taking part in diverse ways of viewing life. Without adequate intercultural preparation, our children will therefore be frustrated rather than fulfilled from their expanding contacts with persons of different domestic and foreign cultures.

Cultural pluralism in the United States and some other nations is slowly gaining unbiased and serious consideration. We are coming to discover different values and behaviors. Soon we may come to view diversity, the most characteristic trait of American society, not as inevitably causing social antagonism and educational loss, but as providing our major source of social unity, cultural advancement, and enrichment.

No longer do we assume uniformity to be a prerequisite of unity as expressions of our oneness, our single humanity. Understanding varying views helps us know better our own views and ourselves, as well as universal needs and other realities common to all.

Going Beyond the Melting Pot

Our schools and society, as Glazer and Moynihan (1970) assert, have to go "beyond the melting pot." We need to outgrow the crippling, insecure, monoethnic approach in the larger society. Yet we must also avoid becoming encapsulated in a scattering of unrelated cultural enclaves whose isolation has no natural root in universal human need and unity. As patterns of human behavior, cultures are learned in conformity with some group standard. But they are not fixed, sacred objects to be forcibly and separately preserved, nor are they appropriate tools of political ambition. The underlying process of cultural pluralism is not simply the survival and transmission of existing cultures, either dominant or oppressed. Rather it is freedom to know and choose whatever legitimate values and ways of living are self-fulfilling. In our schools and communities we can consciously develop cultural democracy. Cultural pluralism, both domestic and international, may, with proper planning, become a systematic source of national unity and human development.

Childhood educators are in a unique position to pursue understanding of the pluralistic nature of man and his society. Considering certain fundamental questions can make their task easier.

(1) Teachers can assist in observing and describing positive changes in children that result from second-culture experiencing; included might be changes in such groups selected for particular attention as Black-American, Mexican-American, or Portuguese-American children. For example, what indicators of positive alterations in self-esteem do we have in a child's classroom behavior? What other behavioral developments, perhaps in altruistic behavior, can be documented? As important as changes in these recognizable minority groups are, teachers also need to analyze modifications in the perspective and behavior of children of less identifiable groups. These latter children, too, participate in a pluralistic society within the classroom and in the larger social world.

(2) Teachers can seek to identify prerequisities to growth of intercultural orientations. Is there such a thing as *readiness* for intercultural experience? Are some experiences or skills necessarily prior to others? For example, is favorable self-identity needed to have a positive view of persons with another culture? Some authors (Haimowitz and Haimowitz, 1950; Jones, 1960) have suggested that in groups of adults positive self-esteem and acceptance of one's own culture *are* conditions of effective intercultural experience. Is this also true for children, whose own self-concept and cultural or group consciousness are in phases of rapid development? Becker (1969) has indicated that before children can deal with pluralism, they need to see the world as a single interacting system, where human similarity and interdependence are the keys to survival.

(3) A related question is of special interest to developmentally oriented educators. Just what is an appropriate time, in the life of children, for intercultural education? Are there *critical periods* for exposure to second-culture experience? What is the best age period for education related to establishing the psychological climate for cultural pluralism? Some research has indicated that after the age of ten or eleven the social attitudes of young people are less open to change and are more rigid (Cooper, 1965; Lambert and Klineberg, 1967). Goodman (1964) has suggested that racial awareness in black and white children is apparent at approximately three years of age, increases rapidly thereafter, and is quite firmly established by the time of school entry. Ethnic awareness, characterized by rudimentary ethnic attitudes of one's own, and verbal expressions to describe members of other groups, comes into existence between four and eight years of age (Proshansky, 1966).

The age period before ten appears to be particularly significant for intercultural education, since it comes before children have developed many preconceptions about other cultures and many rigid stereotypes. But we must gather a great deal more evidence concerning the age period during which different kinds of intercultural information and experience can be most readily incorporated. A delineation of stages in cognitive and emotional growth — prerequisites, readiness, and critical periods — may provide a foundation for planning effective intercultural experience.

(4) A fourth concern is the role of a second language (or dialect-variation) in developing the child's intercultural attitudes. The most striking discovery in a recent interview study (Torney and Morris, 1972) was that children, when asked how other countries differ from their own country, placed great stress upon language. This factor was mentioned spontaneously by more than 70 percent of the children interviewed, at all ages from six through twelve. For example, these responses came from an eight-year-old boy:

I: How are people in other countries different from you?

S: Most talk Mexican.

I: Anything else?

S: Most talk different from us.

I: Do you think it would be better if everyone in the world were American?

S: Yes, because I want them to talk normal, the way we do.

This extreme example of egocentrism shows us a child who feels that his group's way of speaking is the only normal way. He is unable to see the perspective of others. Speaking and learning languages may have a basic effect upon attitudes. Perhaps children need exposure to a language other than that learned as mother tongue in order to become interculturally competent. Riestra and Johnson (1964) report evidence that the study of another language increases positive attitudes toward speakers of that language and the culture it serves. In fact, the early years of education may be an appropriate time to begin integrated cultural and language study.

When we study language as a phenomenon isolated substantially from cultures and peoples whose needs and achievements it expresses, the experience enjoys, at most, narrow technical significance and little purpose. We can attempt to achieve language competence directly without prior immersion in the culture. But without culture-experience, a dearth of motivation and enjoyment is probable in the arduous task of language learning (Carpenter, 1973). We evolve a felt need for language competence when we experience values and behaviors related to other cultures.

(5) Another critical question about which inquiry is needed concerns the influence of knowledge in comparison to the power of various second-culture experiences within the school setting. As Bruner (1968) suggests, children should be given a chance to enjoy the specific realities of a culture. The classroom teacher has opportunities to observe the active way the young relate to their experience and the relative unimportance of structured factual material. It is evidently more important to expose children to models of effective intercultural communication and to give them the opportunity to practice skills of interpersonal trust in intercultural settings than to increase their store of factual information about other groups.

(6) A sixth issue, integral to some already discussed, is the evaluation of intercultural experience and its outcomes. Successful techniques of interviewing, use of pictures and play material for evaluation, and various unobtrusive measures of the outcomes of second culture experience have proved especially effective but need considerable further work.

The Intercultural Dimension

Findings of research studies and carefully recorded experience, such as those summarized in the following article by LaDue and others, can provide suggestions for sound classroom objectives and practices. In particular we find much evidence to recommend school efforts to create an *intercultural dimension* in childhood education.

We define the term "intercultural" generically to include international as well as domestic second culture experiences, since many objectives of both are identical, such as cross-cultural communication and personal openness to people of other cultures. By the term "dimension" we mean more than adding a few units on Africa and Asia, Mexican-Americans, and Polish-Americans, while the regular curriculum remains monocultural. Not a separate program but a continuing emphasis is what must pervade the regular curriculum common to the whole school. In social studies and language arts, in music and art, the intercultural dimension is created by incorporating data and experiences from appropriate domestic and "foreign" cultures.

For example, the nationwide evolution of the conceptual approach has produced social studies programs in which processes and concepts from the social sciences are organized into a K-12 conceptual framework. Examples from domestic and other cultures can be effective in teaching these concepts and processes. Thus, to study the concept of man-land relations in the third grade or division of labor in the fourth grade it may be feasible to use examples from the United States and Asian cultures. To teach the concept of family roles a teacher might call upon Chinese ("foreign"), Chicano (domestic), and "Anglo-suburban" cultures (Carpenter, 1973).

We need to give preference to examples or settings from the actual experience of the learners. In addition, we should provide illustrations from other cultures in the community the school serves, and from cultures of other countries that directly or through mass media come to the attention of the children and their parents. Restricting selections to one culture in a country in an effort to achieve a monocultural society is a potential generator of ethnocentrism for all children and a source of alienation and attrition for many.

When we use settings from different groups, domestic and international, as particular cultural exemplifications of the same universal concepts, we afford pupils opportunity to value the unity or oneness of man as demonstrated by universal needs, universal forces influencing human behavior. And students come to know and accept without threat the different expressions of these needs. In the words of Allport (1951), cultural groups will "see each other as valued variants of a common humanity."

Frequently teachers hamper efforts to provide intercultural studies in school by lack of evidence and clarity in defining what the studies will accomplish. The programs are often moored to goals that are valid but vague and non-operational in classrooms—aspirations such as "intercultural understanding," and "knowing more about Africa," and "Living together upon Spaceship Earth." Obscurity of objectives is often among the major reasons that planning, assessment, and support are inadequate. As Hilda Taba has warned:

> "The lack of clarity about the nature, objectives, and methodology of cross-cultural learning is crippling. . . . For example, programs often assume that knowledge about a country of people automatically creates a favorable attitude toward a country or people, or that information about international organizations produces international mindedness." (Taba, 1957)

Current effective intercultural studies programs are in many cases limited to a small percentage of the children in the school district, such as bilingual/bicultural programs. Or they are additives in the form of foreign-area study units and domestic "ethnic" studies, supplementing a regular curriculum that itself remains monocultural. Furthermore, intercultural studies often narrowly focus upon one or two minority cultures and do not draw upon the many cultures evident in the United States and from influential foreign cultures. All these intercultural studies programs may increase support and productivity by becoming a significant strand of a larger, systematic model, i.e., an intercultural dimension that permeates the regular curriculum for all of the children.

A result that teachers can achieve is the development of intercultural studies that do not seek mainly the acquisition of information about other peoples and places. The purpose of intercultural education is not to produce "little living libraries" about other cultures, but rather to assist children to understand and value different expressions of human efforts to fulfill human needs (Bruner, 1968). In fact, as Bodine (1972) cautions, the recent increase in school programs dispersing information about other nations may need reexamination. "The content may be more global but no less ethnocentric."

A primary or exclusive emphasis upon a cognitive approach is inappropriate in intercultural education. Such an approach overlooks the significance of attitudes and emotions in a person's reactions to human differences. Not only are reactions to diversity subject to affective influences, even perceptions of these differences are in part molded by existing attitudes and values, particularly when such attitudes and values have been consolidated by later childhood. To some extent we all see and hear what we want. What we learn is largely screened by attitudes and values.

Too little is known about the way children acquire value orientations and attitudes toward human differences. Attitudes and values appear to be formed largely as the individual accepts the norms of his group. Therefore value orientation and attitudes toward another group are usually altered only by a change in the position of one's own group or by experiencing, participating directly or vicariously, in the new group (Sherif, 1951). If culture itself is viewed as a process, "learning" a culture means participating in it, experiencing its living expressions, and not only receiving information and reviewing abstractions about it.

Teachers may identify numerous sources of direct and vicarious second-culture experience for children. The multicultural population of our communities, particularly our urban centers, provides a variety of experiential opportunities. Although school enrollments in many communities are made up of different cultures, these resources as such are too seldom utilized. In some places, students from abroad and visiting leaders may be called upon to afford direct contact with persons from other cultures. Furthermore, experience can be made available indirectly through the use of materials ranging from films and taped stories to exchange of letters, games and recorded music. Such teaching strategies as the inquiry-conceptual approach, role-taking, and simulation have also proved eminently successful. Many specific examples may be found in Part III of this publication.

Direct and vicarious experience can help children understand and value other perspectives, become more open to new ideas and practices, and live effectively and enjoyably with peoples of other cultures. But without participant preparation, contact first hand and even contact through media may result in students' developing increased social distance and reinforcing their earlier attitudes. Such analytic preparation includes considering the values of one's own group and the varying value premises of the group to be encountered. Almost universally, schools are cautioned against *merely* bringing people of different cultures into physical proximity. Intercultural learning experiences must be planned to promote feelings of social equality and familiarity, and then to provide opportunities for personal interaction and participation in common tasks.

Intercultural learning in our schools cannot be realized unless professional personnel—teachers, administrators, curriculum specialists, community relations coordinators—are themselves provided the experiences to become interculturally competent and comfortable. Teachers who are personally monocultural, even if not severely ethnocentric, can hardly be expected to create classroom situations that enable children to become interculturally proficient. Development of intercultural knowledge, attitudes, and skills may be requisite for the individual in his or her *professional* role, e.g., the competence of a teacher to design simulated second-culture situations in the classroom, or to draw upon the multicultural resources of the community. Yet, intercultural *personal* competencies are even more essential, e.g., openness, trust, and communication with persons of all ages from other cultures.

A number of school districts across the nation have made efforts to begin intercultural personnel and curriculum development programs. For example,

teachers in California are by state law offered inservice and preservice intercultural education. Our military dependents' schools in Europe, i.e., the U.S. Dependents Schools European Area (USDESEA), have, in cooperation with the University of Southern California, initiated an inservice teacher education program "for the purpose of providing continuing and comprehensive intercultural development of personnel and curriculum in the USDESEA school system" (Carpenter and Young, 1973).

Our schools and teacher education programs can progress by cooperation with countries seeking to benefit by their cultural pluralism, and to gain international awareness. Through common planning with counterpart agencies in other nations, our school districts and colleges can share educational results and can serve as mutually valuable sources of second-culture data and direct experience.

Even though common action with institutions in other nations may be beneficial, cooperation between schools and communities within the United States itself is essential. Our communities, especially pluralistic communities which are now so frequently antagonistic toward monocultural schools, could become cooperative centers of second-culture data and experience. Thus, schools and communities could evolve as partners in designing a more positive integral education for our students. In homes and classrooms the diversity of human expression so real in the lives of peoples might then become a powerful force for education if we are to go beyond the melting pot to cultural pluralism, to help transform inter-ethnic and inter-racial relationships in our schools into valuable intercultural experiences. Only then can our schools evolve from desegregation to meaningful integration, strengthened by intercultural learning.

John A. Carpenter is currently on leave from the University of Southern California and in service to the U.S. Office of Education. This article was written by Dr. Carpenter in his private capacity. No official support or endorsement by the United States Office of Education is intended or should be inferred.

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Selected Research

Selected Research on Intercultural/International Education

Donald C. LaDue
John E. von Eschenbach
Richard E. Wylie

> The facts of life do not penetrate to the sphere in which our beliefs are cherished . . . as it was not they that engendered those beliefs, so they are powerless to destroy them. They can aim at them continual blows of contradiction and disproof without weakening them.
>
> Marcel Proust
> *Remembrance of Things Past**

*Proust, Marcel. *Remembrance of Things Past*. New York: Random House, 1934. Used with permission.

To develop a society that is sensitive to human needs we need a kind of education that will enable each generation to identify and eliminate misconceptions and mistakes of the past as well as to encourage active participation in shaping the future. A truly effective education will avoid overemphasis on cognitive skills; it will focus on people, on bettering human relations.

The study of how prejudice develops in children has been a major concern for many social scientists. Fifty years ago social investigators were maintaining a theory that children might be born with racial and religious prejudices. Those theorists concluded that it was natural to like those individuals similar to oneself and to dislike those individuals different from oneself. The philosophy of inborn prejudice has now yielded to a theory of learned prejudice. The current theory maintains that through observing and experiencing the life patterns of one's culture, children learn social, racial, and religious prejudices (Clark, 1963).

To promote intercultural and international understanding, a purposeful and deliberate attempt should be made to help children develop positive feelings and attitudes toward one another. As Trager (1952) states:

> Children learn what they live; in a culture which practices and condones prejudice, one behaves and thinks with prejudice. If children are to learn new ways of behaving, more democratic ways, they must be taught new behavior and new values.

In reviewing the literature on intercultural and international education, four questions seem appropriate:

- When do children formulate attitudes about other people?
- What attitudes are predominant?
- What are the sources of such attitudes?
- How can these attitudes be changed?

Racial Attitudes in Preschool Children

Research studies on children two to five years old in the areas of intercultural and international understandings are extremely limited. Much of this research was done in the early 1950's, with replication studies testing the reliability of the earlier pioneer studies. Understandably, most of the research dealt with intercultural understandings.

It has been documented again and again in many different social groups and geographic locations that young children, preschool and early primary, have acquired social prejudices. Studies by Clark and Clark (1947), Trager (1952), Goodman (1952), Asher and Allen (1963), and Trager and Yarrow (1952) all indicate children have developed prejudices regarding race and religion by the age of eight. In showing a progression of this development of prejudice, Trager (1952) revealed that children first (age of three) indicate a preference for a particular race and later develop a preference for a religion. Trager further showed that among older children, stereotyping and expression of hostility are more frequent and attitudes more crystallized than among younger children.

When commenting on the formation of these early prejudices, some researchers minimized and dismissed them as being meaningless imitations of adult speech, while others indicated concern at the early age at which adults could influence children's attitudes.

Williams (1972) studied the attitudes of preschool children through the use of a picture-story instrument entitled Preschool Racial Attitude Measure. The findings included these points: racial attitudes are closely associated with certain parental variables, and may partially result from the child's early learning experiences involving light and darkness.

The development of racial awareness and racial preferences in black children has been studied by Clark and Clark (1947). Their classic study found that black children preferred white dolls and rejected black dolls when asked to choose

which were "nice," which looked bad, which they would like to play with and which were a nice color.

This study has been repeated using a variety of methods and settings (Asher and Allen, 1969; Goodman, 1952; Greenwald and Oppenheim, 1968, etc.). The results tend to support the original Clark and Clark study. Other studies, however, indicate that although there may be a national pattern of prejudice, local subcultures may accentuate other patterns. Gregor and McPherson (1966), found that southern, urban, black children generally preferred a black doll. Hraba and Grant (1970) found that a majority of black children studied (ages three to eight) also preferred a black doll, and that this preference increased with age. Lashley (1971) studying children's awareness of different skin color in London, found that awareness was not a single function of age or contact with non-white children and adults. There was no clear evidence of this kind of prejudice.

A number of possible interpretations regarding the differences in research findings may be theorized. First, times may be changing, blacks may be becoming black proud. Second, conditions indigenous to a particular location may enhance a more positive attitude than another geographic location. Third, interracial contact may cause greater black pride.

In referring to Goodman's *Race Awareness in Young Children* (1964), Clark cited the research as "an important bridge between those studies that were primarily seeking an understanding of the development of racial attitudes in children and those concerned with the personality concomitance of racial awareness and identification." Fifty-seven nursery school black children were studied; nine were found to have low awareness, twenty-six medium awareness, and twenty-two high awareness of their racial identity. The findings indicated that children of low awareness displayed a tendency to see the self, or want to see it, as lighter than it was. Children identified as having medium awareness appeared more intent and vigorous in their exploration of the social world—the idea that whites are "prettier" was a majority opinion of the medium-awareness children. Children who perceived racial characteristics openly had a relatively consistent idea of race or color. These children evidence a great deal of wishful thinking about the attributes of the self and those others who are important." In concluding, Goodman stated: "We have seen enough to know that color casts a shadow, faint or strong, over the lives of all these children."

Trager (1952) reported that the possession of "facts" about a group does not necessarily preclude feelings hostile toward that group. She also suggested that prejudice does not develop solely in the insecure child. Many insecure and maladjusted children do not have hostile or negative attitudes. Likewise, the apparent happy, secure child sometimes manifests these negative characteristics.

In recent years several projects have actively sought ways to provide an intercultural approach to early childhood education. One such venture, the Cross-Cultural Family Center in San Francisco, was designed as an intercultural approach to two- to five-year-olds. The preschool experience reached out to the multiethnic neighborhood. Parents interacted with the staff and each other through informal and formal group sessions. In reporting the findings, Lane (1970) indicated that "children involved seem to be developing without racial or class prejudice, while the parents are more open-minded in accepting members of other socioeconomic and racial groups as friends." It appears that racial and class prejudices can be significantly reduced through a planned curriculum.

Racial Awareness In Primary Grade Children

Stereotypes are the most subtle yet most powerful means of maintaining

centric prejudices. When ethnocentrism and prejudices involve negative attitudes regarding other individuals in terms of their perceived group affiliation, this then becomes the objectionable aspect of stereotypes (Maykovich, 1972). For primary grade children, racial awareness and use of stereotyped roles are clearly evident (Stevenson and Steward, 1958).

Lambert and Klineberg (1967) undertook an extensive five-year study of the development of children's views of people from other lands. This cross-cultural study collected information from 3,300 children at three age levels (6, 10, and 14 years) from eleven parts of the world. Regarding stereotypes, the authors reported that the six-year-old children made the fewest evaluative descriptions about other people with the exceptions of "good" or "bad." Most of the descriptive statements by these young children typically refer to physical features, clothing, habits, and language. Because of the nonevaluative and nonpersonal statements, the authors viewed six years of age to be prior to the active use of stereotyping. Any stereotyping by the six-year-old was of his own group. The study provides provocative hints about the development of international attitudes which are discussed later in this paper.

In a study to determine racial preference, 60 five-, six-, and seven-year-old black and white children were shown photographs of happy and sad black and white children and asked to place positively and negatively valued objects with the photographs. The results indicated that the five-year-olds of both races and the six- and seven-year-old black children did not show any racial preference when distributing the valued objects to the photographs. The six- and seven-year-old white children displayed a decided preference for the white pictures (Strain, 1970).

In a study reported to the American Psychology Association Conference by Koslen (1969), 429 first and third grade white and black public school children were given nonverbal attitudinal measures to determine their racial awareness and preference. The results suggest that white children generally began first grade with a clear preference for an all-white social surrounding in school with such a preference continuing to the third grade. The overall racial preference was more pronounced for the white than for the black children.

From another study presented to the 1969 APA Conference, color slides of three dolls identical except for skin color and physiognomy were shown to 80 four- to six-year-old children. The results showed that black children significantly did not identify correctly color and physiognomy so much as did white children. The authors feel that the findings clearly support the existence of racial misidentification (not recognizing differences among races) among black children which occurs not only in skin color but also in terms of physiognomy (Gotter, 1969).

In a classic study by Clark (1963), black children were asked to select a doll with white or brown skin according to four preference statements. The results showed 87 percent of the seven-year-old children accurately selected the doll in response to the question "Which is most like you?" However, in determining racial preference, the majority of the black children at this age level preferred the doll with the white skin (Clark, 1963).

Children's self-acceptance or self-rejection reflects an awareness and acceptance of the prevailing racial attitude in the community. Also, racial ideas of children are less rigid and more easily changed than those of adults. Such racial ideas can become more positive or more negative and the intensity and the form of expression can be determined by the nature of the children's experiences (Clark, 1963).

Kenworthy (1967) stressed the need for an elementary school program to prepare children to live more effectively in a changing world. He introduced the concept of the "world-centered" school since future communication and travel

will easily connect the communities of the world for tomorrow's children. "Tomorrow's children" are now entering elementary school. Specific programs can be developed to help prepare children to live effectively in the global or world community. Such programs may also effectively change their attitudes toward their neighbors of different race.

In a study of elementary school children in Maine, Indian and non-Indian children were presented with special lessons in an effort to change their attitudes toward Indians. In order to measure the effectiveness of this multimedia program, a control and experimental group was measured with pre- and post-tests of semantic differential and attitudinal scale, and a series of open-ended sentence stems. The findings indicated a significant positive effect on the attitudes of both Indian and non-Indian children toward Indians. The author also reported that the Indian children's self-concept was improved (Pecoraro, 1970). Yawkey (1970) using multiethnic literary materials reported significant changes in the attitudes of white elementary children toward black Americans. He therefore suggests that racial harmony can be fostered in the elementary classroom.

The previously cited Lambert and Klineberg study (1967) was conducted in an attempt to understand children's feelings toward foreign peoples. The authors concluded that six-year-old children have a tendency to think of the social world in terms of differences as opposed to similarities when comparing themselves to foreign groups. Children learn to make differentiations among events in their environment before learning to make similarities. Generally, six-year-old children are also less prone to express friendly attitudes toward foreign peoples whether they are considered similar or dissimilar to their own group. American children, however, have the most marked tendency to express friendliness toward foreign peoples in increasing degrees from six to fourteen years of age. The authors also reported that television, movies, and to a lesser extent parents, constitute the major source of information about people of other lands for American six-year-old children.

A recent study reviewed current commercial television series and concluded that such television programs were promoting negative black stereotypes and hindering functional black identity (Wareham and Bynoe, 1972). In view of Lambert and Klineberg's findings, Wareham and Bynoe suggest that six-year-old children are developing negative feelings toward black people through portrayal of blacks on television.

The development of the idea of homeland and the concept of relations with other countries was studied by Piaget and Weil (1951). The results were reported through three separate age stages. During stage I (ages 6-7), children evidence cognitive and affective egocentricity, while at stage II (ages 7, 8, 9) children tend to be sociocentric in their attitudes. Piaget's second stage is critical in the development of stage III of an attitude of reciprocity. Yerxa (1970) suggests that through role-playing of people of other lands during stage II, the development of reciprocity would be enhanced. Such portrayal of roles would require independent investigations of facts about foreign people.

When developing an elementary school program to develop feelings toward other people, Piaget's age levels for each stage may not necessarily be so restrictive as notated. In a study of 200 middle-class white children ranging from three to eight years of age, Borke (1971) investigated children's interpersonal awareness as either egocentric or empathetic. The results showed a general trend for social sensitivity to increase with age, which is consistent with Piaget's observation. However, the results challenge Piaget's position that children between two and seven years of age are egocentric and unable to take another's perspective and viewpoint. Three-and-one-half-year-old children were aware of

the other person's feelings, and such feelings varied according to the situation. An interesting aspect of this study was that children reported their feelings by pointing to a set of pictures with different emotional expressions. The nonverbal technique enabled younger children to report their feelings, an accomplishment that might otherwise have been difficult if they had had to communicate such an awareness verbally.

Intermediate Grade Children (Ages 9 to 12)

Major changes can be seen in children during the intermediate grades. Nine-year-olds are no longer young children but boys or girls who are fairly responsible and dependable. Their interest in clubs and gangs is strong, as are their interest in and concern for their country. Although nine-year-olds make decisions on their own, they still depend on and look for adult approval. The children of the later intermediate grades, however, differ much from the nine-year-olds. The older group includes a wide range of physical maturity levels, which in turn affect their emotional and social development. At this time trouble and misunderstanding may develop among youngsters of differing maturity levels. The feelings that children have during their intermediate school years affect the way they look at themselves and the way they regard others. Some studies have been done with intermediate grade children to assess the nature of the feelings they have toward others.

Piaget (1951) theorized that a child goes through three stages of development in order to make distinctions between his own group and others. At ten to eleven years of age children are at the third stage of development—the beginning of "reciprocity." This includes an objective understanding of other peoples, a capacity to place oneself in the position of children in other countries, and vice versa. It is the realization that one's own people are foreigners in other countries, that foreigners are not foreign at home, and that they too have feelings of belonging in their homeland.

Cooper (1965) used a Piagetian framework to investigate the schema linking personal, social, and international conflicts. As a result of his study of English and Japanese children, ages seven through sixteen, he indicated that between the ages of nine and ten the child's "patriotic filter" begins to screen out the negative images of home country and to stress a "we-they" dichotomy. Children by the ages of eleven and twelve have developed consistently organized sets of attitudes—at least in the areas of religion, ethnocentrism, punitiveness and sex (Nias, 1972). Ethnic attitudes similar to those expressed by the adult community are adopted by children by the age of ten (Masangkay, 1972). The author speculates that after the recognition of one's ethnic group the child picks up the emotionally laden statements attributed to different ethnic groups. Hence, the child becomes more consciously aware of the positive and negative evaluation of the groups than of the specific traits attributed to a group. Ingroup stereotypes, therefore, develop before outgroup stereotypes.

Masangkay's conclusions support Lambert and Klineberg's (1967) findings that the stereotyping process starts in the early conceptions children develop of their own group, and that later, from ten years of age, children start stereotyping peoples of other lands. By the time they are ten to fourteen, children become concerned with foreign peoples as more than comparison groups. Their conception of national groupings has widened so that equal attention can be given to homeland and foreign groups, who can be thought of with a similar degree of objectivity. At this age children have modified their interests in people from comparisons of the observable and objective characteristics, to personality traits and habits.

Lambert and Klineberg (1967) further reported that children at ten years of age are more inquisitive and friendly toward foreign peoples and more prone to viewing others as similar than either six- or fourteen-year-olds in the study. The authors suggested that ten-year-olds are rather well adjusted to their conceptions of the social world but, unlike teen-agers, are still within the comfortable protection of family and institutional groups. That may be the reason the ten-year-old-group is friendlier than the six- or fourteen-year age groups.

Although children seem to learn stereotypes about their own ingroup, then use those stereotypes to view other groups, and next develop stereotypes for outgroups, it all is a part of prejudice. There is no disagreement concerning the fact that intergroup attitudes are learned, rather than inherent or instinctive. Clark (1955) observed that not only have "instinctive" theories been refuted by research, but social scientists are convinced that children learn social, racial, and religious prejudices in the course of observing and being influenced by the existing patterns of the culture in which they live. Alice Miel (1967) gave considerable evidence that the prejudices held by adults in "New Town" are not different from the prejudices held by the children of that community. Masangkay (1972), reporting on a study of Filipino families, found that ten- and fifteen-year-olds do not differ from their mothers in the evaluation of specific ethnic groups.

By about age twelve verbal rejection of other ethnic or racial groups is likely to have been replaced by the "double-talk" customary among adults who profess no prejudice while in fact demonstrating it. White twelve-year-olds studied by Rosner (1954) "were (verbally) almost unanimously prejudiced against Negroes." However, "the prejudice expressed verbally did not usually express itself in the behavior of these same children."

In a study of third, fourth, and fifth grade children in Minneapolis, Bird (1952) reported that white children expressed prejudice toward Jews and blacks in equal degree. The black children held more favorable attitudes toward white children than the latter did toward black children. Black children manifested very little prejudice toward non-Jewish white children but considerable prejudice toward Jewish children.

Fifth grade black children in Detroit in a study by Kerckhoff and Gould (1961) preferred racially heterogeneous neighborhoods. This was not a preference held by their white classmates. McCandless observed in 1960 that American society was then so organized as to lead the black child to devalue and perhaps to reject his own ethnic group. The consequences of such rejection for the concept of black children are serious. Black children may reject themselves by seeing themselves through the eyes of the majority group. If minority children accept as their own the values of the majority group, they will see themselves as part of what is rejected and the results may be self-hatred. Mussen (1953) compared responses of black and white boys, nine to fourteen years of age. He found that the white boys predominantly perceived the world as a friendly place. On the contrary, the black boys perceived it as hostile and threatening. Anxiety levels among fourth to sixth graders have been shown to be higher for black children than for white children (Palermo, 1959). Fourth to sixth grade children of lower socioeconomic levels studied by Deutsch (1960) lived in what he described as a milieu that fosters self-doubt and social confusion which in turn serves to lower motivation and aspirations. Self-concepts were generally more negative among the blacks than the whites. Academic retardation and negative self-image resulted from these negative feelings.

When seventy fourth grade black boys were asked the occupations of black men pictured, they ascribed high status occupations to black men with light coloring. Low status occupations were assigned to black men with dark coloring (Sciara, 1971). The author suggested that the results of his study indicated that

the slogan "Black is beautiful" is more a rhetorical utterance than an internalized concept.

In conclusion, we can assume that middle-grade children do have stereotypes of their own group, and these are used in viewing other groups. Eventually they develop stereotypes of other groups. However, these stereotypes do not differ from the stereotypes and prejudices held by adults of the child's group. Black children have a tendency to reject their own racial group and internalize the values of white groups. In spite of recent teachings to increase black pride, black children evidence a greater negative self-concept than white children. Middle grade children have prejudices that they publicly disclaim but privately express or exhibit in behaviors they are unaware show prejudice.

From the studies of children's socialization, a need for further research is quite apparent. Some major questions that arise are:

1. When and how do children formulate positive attitudes about other people?
2. What is the range of attitudinal differences within a single classroom or school?
3. How can more accurate instruments be developed to measure attitudes?
4. What strategies can the classroom teacher use to develop and alter attitudes in children?

Based upon the reported research, it is apparent that a number of social scientists and educators have been addressing themselves to the problems of international and intercultural education. A universal goal must be a society sensitive to the human needs and understandings of all people. Research has provided us with some knowledge, but further investigation will hopefully stimulate more questions and additional research in a continuing quest for knowledge about children's intercultural and international attitudes. We need to take the current findings of research, apply them and implement them to educate better the world's children. As Trager states, "Children learn what they live . . ." Through a well developed program of intercultural and international education children hopefully will live what they learn.

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CHILDREN AND INTERCULTURAL EDUCATION

Are There Unwelcome Guests In your classroom?

Part III CHILDREN AND INTERCULTURAL EDUCATION

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Introduction

This minibulletin might well be described as a "stimulator". It does not address itself to all minority groups nor to all educational needs of multiethnic groups. In spite of the fact that extensive coverage could not be given to each topic, a wealth of information is provided for classroom teachers, preservice teachers, administrators and professors of education.

The lead article stresses that often through naivete the classroom teacher makes minority group pupils feel like unwelcome guests. It provides a capsule review of the growing search for identity going on among the dominant minority groups in the United States. A list of do's and don'ts and professional literature is presented for teachers. Hopefully this article will be of especial interest to those educators who find themselves teaching pupils from a racial or ethnic group with whom they have had limited exposure.

Mary Christian and Carmen Perez provide insight and practical suggestions to teachers for helping pupils from the two largest minority groups in the U.S.A. (blacks and Chicanos) to feel welcome in school. Ideas presented can be applied to Puerto Ricans, Native Americans, and Asian Americans as well. Dora Collazo-Levy relives her personal experience as a Puerto Rican in the public schools.

Lester Sandoval's article about American Indians is a very direct and important contribution which should help destroy myths and inaccuracies that educators pass on to children because of lack of knowledge.

Accountability is becoming an increasing concern among school authorities. This concern is often manifested by a barrage of testing, the results of which often lead to segregation on the basis of test scores. Charles Thomas directs the reader to three maxims for testing minority students — "Know thy test, know thy students, and know thyself."

The movement of children from inner-city to suburbia has become an administrative game of musical chairs. There appears to be little concern as to what happens to minority group children when they arrive in the classrooms of their white counterparts. Clifton Smith attempts to sensitize teachers to some of the emotional frustration the "out group" may face when placed in a classroom in which a well-defined social system is operating.

Sensitivity to multiethnic groups involves a much broader dimension than the relationships that are developed between classroom teachers and pupils. The selection and utilization of instructional materials, community involvement, and the utilization of paraprofessionals in classrooms are concomitant factors that must become a part of any educational program for multicultural groups.

The reader will find Virginia Brown's article on the selection and utilization of diversified materials an invaluable resource.

The need for community involvement in school affairs is a reality that educators must accept. Judith Johnson has much to say to teachers about ways educators and community people might join forces in making schools relevant for all segments of our society.

All too often the responsibility for adjusting to social and educational changes is left solely with the classroom teacher. Teachers *cannot* and *should not* be expected to walk alone. University professors and school administrators at the national, state, and local levels have the power invested in them to provide leadership and guidance to classroom teachers.

Thus, it is mandatory that those individuals in leadership positions also become sensitive to the educational needs of multicultural groups. Sara Murphy provides helpful suggestions for school administrators with examples from the experiences of Supt. Thomas Van Dam.

Between the pages of this minibulletin the reader will find a great deal of wisdom from persons who have devoted their lives to providing a relevant educational program for those least served by society.

Martha E. Dawson,
Guest Editor

Are There Unwelcome Guests In Your Classroom?

Are There Unwelcome Guests in Your Classroom?

By Martha E. Dawson

Urban renewal and the building of expressways have given us easy access through busy cities and have tended to shield the busy commuter from the ugly sight of poverty and ethnic residential pockets. Few educators are aware of the relationship between changes in transportation, reconstruction of the city, and the changing complexion of their classrooms. Accompanying the physical changes have been legislative changes that have had a significant impact on public education. The historic decision of the U.S. Supreme Court in Brown v. Board of Education in 1954, the 1964 Civil Rights Acts, changes in the ethnic makeup of the cities, and widespread busing have forced us to recognize the pluralistic makeup of our society. Large numbers of boys and girls have been placed in classrooms where they are in fact aliens. They are often *unwelcome guests*.

Teachers are increasingly reluctant to work in poverty areas with large numbers of children from minority backgrounds. This professional dropout often comes from a lack of insight into the litestyle, aspirations, values, and attitudes of the growing numbers of "outsiders" — children of non-European minorities. The average teacher in the classroom finds it difficult to accept in a realistic, humanistic manner black, Spanish-speaking, and or Native American pupils. His or her tolerance level for poor whites, Asians, and recent European immigrants is also low. The object of this publication is to stimulate an awareness on the part of the teacher of the role that he/she must play in making education meaningful to all of the children of all of the people and to give some ways of doing so.

The Negro Speaks of Rivers

I've known rivers
I've known rivers ancient as the world
and older than the flow of
human blood in human veins
My soul has grown deep like the rivers
I bathed in the Euphrates when dawn was young
I built my hut near the Congo and it
lulled me to sleep
I looked upon the Nile and raised the pyramids
above it
I heard the singing of the Mississippi when Abe
Lincoln went down
to New Orleans and I've seen its muddy
bosom turn all golden in the sunset
I've known rivers
Ancient, dusky rivers
My soul has grown deep like the rivers[1]

Langston Hughes' poem above vividly portrays the black American experience. This group has had to adapt to diversified cultures, physical regions, and peoples. Empathy for other minorities comes naturally because there is *not one* black person in the United States or in the continent of Africa who has not been the victim of oppression overtly or covertly.

Continuous Exposure

Black Americans have had continuous intimate contact with members of the larger society. From the day they were placed in the slave quarters on the ship bound for America, after being kidnapped from their native Africa, up to the present, they have been an integral part of the American enterprise.

In pre-Civil War days, blacks nursed the babies for Southern ladies; prepared the meals; taught the children games and skills; tilled the soil; washed the clothes; cleaned the house; cared for the sick; even bore the offspring of young and old "lords." After slavery they still served their masters in the fields of the South and factories of the North. Despite this close association, few whites got to know blacks well. However, blacks studied the white man, his customs, and tried to become a part of the melting pot — but the black never melted. The opportunity that blacks have had historically to know whites makes it less difficult for most black teachers to teach the white child and children of other minorities. Much of the contact that whites have had with blacks has been primarily in the service areas. Generally speaking, they have not had an opportunity to see Afro-Americans in their homes, churches, and communities. Perhaps the greatest shock for white teachers is the discovery that, even with limited funds, many blacks aspire for middle-class values. Some white educators do not know that blacks place a high priority on getting ahead, getting a good education, and obtaining the "finer things of life."

[1] Langston Hughes, *Selected Poems* (New York: Alfred A. Knopf, 1959), p. 4. Copyright 1926 by Alfred A. Knopf, Inc. and renewed 1954 by Langston Hughes. Reprinted with permission.

A Lost Culture

Truly an information gap exists in the academic background of teachers in respect to the cultural heritage of Afro-Americans. Unfortunately, all too often historians and teachers feel that blacks have no culture and no heritage.

Stanlake Samkange, in the *Origins of Rhodesia*, speaks of the distortion of history in African schools:

> "The whole approach to the subject of history — and the teaching of African history left much to be desired. We were taught that our history only began with the arrival of the white man. We were taught that the white man had found us naked savages wallowing in poverty and squalor, completely unaware of the minerals on which we were sitting, that we had no idea about God, government or anything, that we had no arts or crafts, no industries, no culture and no civilization. In short, we were taught to despise our heritage and everything African."[1]

A worse situation than that which Samkange describes exists in the United States. In Africa, the child has the proud heritage of family, clan, tribe, and people transmitted to him or her through the closely knit society. The child sees people in positions of power or struggling for dignity against colonialism. The African child is taught that he or she *is* somebody. By contrast, black American children in our highly developed society have few models and few accounts of the contributions of the black man to the development of America. Yet many whites cannot understand why so many young black people are feverishly fighting for an identity with Africa.

A Search for Identity

Search for identity among blacks is not limited to a few angry young men sometimes identified as radicals. Every black person, whether in Head Start or at the university, every black parent, whether a welfare recipient or a professional, is emotionally involved in the black awareness struggle. This by no means implies that Afro-Americans as a group hate the United States, its institutions, or its people — white or otherwise. It does not mean that blacks are not proud of the greatness of our country, and it certainly does not mean that all blacks want to resettle in Africa. But Afro-Americans want to be respected as individuals. They are searching for identity in a pluralistic society. Teachers might well begin to look at some of the signs.

Dress. The African-influenced styles many young blacks now wear are symbolic of their desire to be individuals, of their search for an historical identity. The African dashiki, caftan, and head galas have become part of the wardrobe of many blacks.

Hair Style and Color. Prior to the middle sixties straight hair was the symbol of beauty among blacks. Straight hair was considered *good* hair. Beauty was equated with whiteness and hair that blew with the wind. The "natural" hair style was introduced as a link with Africa. The young for the first time began to see beauty in themselves; the Afro hair style became the chorus for James Brown's singing of "Say it loud, I'm black and proud." The new awareness soon caught on among many Afro-Americans, young and old, working class and professional. The "natural" became fashionable and the wig-making industry capitalized on the black awareness movement.

Hair style continues to be a symbol of Afro-Americans' desire to reach back and establish ties with their roots. Cicely Tyson, star of the movie *Sounder*,

[1] Samkange, Stanlake. *Origins of Rhodesia*. New York: Praeger Publishers, 1968, p. 1vii. Used with permission.
[2] Hooks, Marcel. *Remembrance of Things Past*. New York: Random House, 1944. Used with permission.

popularized the hair style called "corn rows", this is not a new fad, but a hair style brought to this country by slaves.

"Corn rows" are once again popular among young blacks. In Africa, women braid their hair. However, young black males in this country are now also wearing plaits, as if they were saying, "I am somebody; accept me as a black man with an African heritage." The new freedom young people exercise through hair styles is in direct contrast with the behavior of black women in past decades. Black readers who have lived in dormitories with whites will recall being ashamed to wash their hair in public, shampooing it late at night, and pressing it behind a locked door with a fan going to drive out the smell of "frying hair." Little wonder that those of us who had an opportunity for higher education had difficulty in helping black boys and girls develop a positive self-concept.

Names and Language. Some black parents are awed by the fact that their children have changed their names in favor of African names, and that more and more black parents are giving their newly born babies African names. Teachers need to be aware that African names, just like Indian names, have symbolic meanings tied to a culture.

Dialect. Now that white and black children are going to school together, there is growing concern about the language that blacks speak. Some black children speak a dialect that interferes with school success. Books have been written on black dialect, university courses are being offered, textbooks are written in black dialect. Some advocate the use of black dialect for reading instruction. The writer does not plan to enter the controversy over the use of black dialect as a medium of instruction. However, a few points will help to clarify the issue, to reassure teachers who have had limited exposure to black people, and to prevent the creation of an emotional wall that could prove impossible to penetrate.

(1) Language is very personal. It is dynamic — in an emotionally charged situation. Black Americans continuously invent words, change meanings; this was true in the time of slavery. Language for black Americans is much like a military secret code. Once the code is broken, a new one is developed.

(2) The lack of proficiency in standard English has been a tool for keeping blacks in menial jobs. Many black parents see the use of black dialect in school as an attempt to provide their children with an inferior education. Also, many black children are not familiar with "black dialect."

(3) Throughout Africa there are hundreds of languages. When slaves from various tribes and regions were thrown together, they adapted language of the regions from which they had come. Since numerous dialects are spoken throughout the United States, it seems that there could be no one black dialect.

(4) Language is constantly changing, and the popular sayings and word meanings that young blacks introduce in their communities — be they street corners or college campuses — are a continuous reminder of their desire to be different and apart.

The Visible Minority

In a multicultural school the Afro-American child comes with two burdens. He is perhaps the most visible minority because of color and number. He has been the most aggressive in forcing the masses to provide liberty and justice for all. His fight has caused national resentment. Legislation has put the black child into particular classrooms. Other things have made him truly an unwelcome guest.

Meeting the Identity Crisis

The Black Child

Meeting the Identity Crisis — the Black Child As a Minority in Your Classroom

By Mary T. Christian

History books and social studies texts have long been one-dimensional in nature, focusing primarily upon the dominant western civilization and obscuring significant ancient civilizations where African achievements were particularly notable. It is easy to see how the black child can grow up feeling like a stepchild among his or her peers. This condition relegates the child to a kind of non-identity status and lessens the possibilities for development of a wholesome and positive self-concept. Historical objectivity in the classroom is of primary importance to erase the negative self-image that sometimes hinders black children in their early educational experience.

One good starting point toward giving the black child a positive self-image might be to focus on the rich cultural heritage of black Americans. Doing so would at least establish an identity base, so often lacking among minority groups in our country. In one class of twenty-five black fourth-graders, only two children answered "Africa" to a question asking where their ancestors had come from. The others listed Alabama, Mississippi, Georgia, and other southern states. This response revealed that they perceived their heritage in the light of slavery. It is not uncommon to find black children totally unaware of their true heritage and the historical relevance of the African contribution to world civilization. Teachers must utilize positive and creative approaches to try to weave the black experience meaningfully into the total fabric of the curriculum. Experiences must be provided that foster a feeling of pride in ethnic group membership and an awareness of mutual gain through cultural diversity.

Teachers might logically ask: Where do I begin establishing and projecting an objective historical perspective? What kinds of instructional approaches should be used? How can I develop relevant instructional materials?

Recognizing at the outset that generations of conditioning cannot be erased by a single set of do-it-yourself recipes, the following suggested instructional approaches are offered. How can routine activities be channeled toward meaningful intercultural experiences?

1. *The Teacher*

Begin with a bit of introspection and take a good look at yourself. Remember that the teacher is the instrumental force in directing the knowledge, thoughts, and actions of the children, and therefore should constantly appraise his or her own depth of knowledge, attitudes, and understandings regarding diverse cultural groups.

2. *Classroom Environment*

Take a look around your classroom. Is it vibrant and alive with a *multicultural flavor?* If not, these few hints might help.

Use vivid, colorful pictures to represent people of varying backgrounds, ethnic groups, occupations, and socioeconomic status. Don't allow the pictures to become mere decorations. Use them extensively in your daily activities, and design good thought-provoking questions to stimulate positive concept development.

Make your learning centers discovery-stations. Display interesting objects that are ethnic-oriented, and have pupils find out more about them. In turn, allow the pupils to set up the centers themselves and display items that may be significant in a given culture. Older children may engage in preliminary research which will enable them to become more knowledgeable and to share their findings as they describe their items to their peers.

Let your bulletin boards disseminate a multicultural message. Design the captions and content to stimulate young minds and call attention to current affairs in which outstanding minority leaders participate. Use pictures and portraits to get the message across.

3. *Multicultural Curriculum Experiences*

With reading, art, literature, mathematics, social studies, plus a mandate for a multi-ethnic approach — just what is a teacher to do?

Latch on to literature. It affords numerous opportunities to expand knowledge, change values and attitudes and promote human understanding. Augment that basal text with trade books that depict customs and mores of people in various cultures. Find books and collections of works by black authors, and please don't forget biographies of famous personalities who represent many races and nationalities. Use these materials to create monologues and dialogues based on real experiences.

Keep a pocketful of poetry—Gwendolyn Brooks, Langston Hughes, James Weldon Johnson, Nikki Giovanni and other black poets will keep you well supplied. Find similar themes as expressed by Robert Frost, Eleanor Farjeon, Christina Rossetti, Walter de la Mare, et al., and note similarities in their expression of the human experience.

Use the language-experience approach to learn as well as to teach. Experiences related by the children will provide greater insight into their lifestyles and culture and enable you to initiate more relevant learning activities. Your accepting and respecting of the contributions of all children will help them to learn to respect each other.

Let music ring in your classroom with beautiful tones of intercultural harmony. African-American music, in its many forms, can be meaningfully integrated in classroom activities. Use African children's songs and games. Learn the black heritage songs, if you don't already know them. James Weldon Johnson's "Lift Every Voice and Sing" holds great meaning to black people and expresses a beautiful message to ALL people.

Social studies provides truly fertile ground for sowing seeds of cultural understanding. Utilize the unit approach and correlate many learning activities that foster positive image-building stimuli. Explore the great continent of Africa and its contributions to the world civilization. Use a fresh approach, devoid of myths and misinterpretations, and promote the glorious African heritage as it is.

Be sure to include outstanding black citizens in your community as resource persons, and create your own Community or National Hall of Fame. Have the children select their candidates on the basis of their qualifications and contributions.

Opportunities for guiding successful intercultural experiences are endless in all curriculum areas, if the teacher is armed with relevant knowledge, creativity, insight, sensitivity, and humanism. These ingredients will not only help to solve

identity problems of the black child but will spark awareness and concern about intrinsic values and fundamental human relationships among all children. This is a demanding and continuing challenge; realizing progress on this mission will mean significant consequences to the total society.

Additional Tips

For many additional classroom-activity suggestions and reading aids, see the following:

Adair, Thelma. "Choices, Choices, Choices! Peak Experiences from the Afro-American Heritage." *Childhood Education*, Apr. 1970, pp. 355-64. Other articles in this special issue on "Valuing the Dignity of Black Children" may also prove helpful.

American Association of School Libraries Committee on Treatment of Minority Groups in Library Materials. "Black Americans." *Booklist*, May 1, 1971, pp. 815-45. Includes annotated listings of print and nonprint multiethnic media.

Jones, Anna, ed. *The Black Experience in Children's Books*. New York, 10016: Office of Children's Services, New York Public Library, 8 E. 40th St., 1971. 1974 edition in press). 109 pp. 50c. Approximately 250 titles, annotated, organized by subject. (Earlier editions of this excellent resource were called *Books About Negro Life for Children*.)

Latimer, Bettye J., ed. *Starting Out Right: Choosing Books About Black People for Young Children, Preschool Through Third Grade*. Madison, WI 53702: Children's Literature Review Board, Wisconsin State Department of Public Instruction, Division for Administrative Services, Wisconsin Hall, 126 Langdon St. Bulletin No. 2334. Free. Six black and white women provide lengthy commentaries on 100 black-inclusive books for young children. Included are the merits and faults of each selection. Chapters 1-6 describe the excellent criteria used for their selection.

Multiethnic Education Resources Center, Stanford University. *Teaching Blacks: An Evaluation of Methods and Resources*. Stanford, CA 94305: The Center, Stanford University, Bldg. 30, Rm. 32, 1972. $4. Describes a number of curriculum packages, arranged according to classroom type and grade level.

Meeting the Identity Crisis

The Chicano

Meeting The Identity Crisis — The Chicano and The Schools

By Carmen H. Perez

In *Equality of Educational Opportunity* (1966), James S. Coleman reported that Mexican-American students as a group tended to score themselves considerably lower than Anglos (whites) or blacks in response to questions dealing with the students' self-concept. The self-concept questions included how "bright" the child thinks he or she is in comparison to other students in the

grade, whether or not "I sometimes feel I just can't learn," and whether or not "I would do better in school work if teachers didn't go so fast."

A typical Chicano student — a student of Mexican descent — enters a school designed to meet the educational needs of white, English-speaking, middle-class, Anglo Saxon students. Yet, the Chicano student is not white, probably speaks Spanish and very likely comes from a home plagued with poverty. It is hardly surprising that he frequently experiences little of the success in school that would enhance his view of himself and strengthen his sense of identity. How, then can a concerned teacher provide the type of classroom atmosphere that can promote a positive sense of identity and a strong self-concept among Chicano students?

The teacher's task is primarily one of developing sufficient sensitivity to the many direct and subtle ways that attitudes and expectations are conveyed to the students.

Suggestions for Inservice Education

In order to have a major impact, sensitization activities should involve the total school district's staff. The activities will, however, still produce positive results if conducted on a school-wide basis or even if undertaken by a single committed teacher. The following sequence of teacher sensitization activities has been conducted by the author with very gratifying results. Information regarding purchasing the suggested resources is listed at the end of the article.

1. Distribute as background reading *The Mexicans in America*. (Kuenster, 1973). This paperback book contains a wealth of vital, contemporary information. Even with so brief a background, it is now possible to introduce the teacher to the implications of teacher-student interaction.

2. Distribute *Teachers and Students* (U.S. Commission on Civil Rights, 1973), especially noting pages 43 and 44, "Chapter IV. Summary and Conclusions."

3. Provide an opportunity for discussion and follow-up, preferably in small group settings. It is extremely important to provide a resource person capable of assisting those teachers wishing to conduct an interaction analysis of their classes.

4. View the film, "How's School, Enrique?" It contrasts two teachers' perceptions and expectations and the effects on the students as typified by Enrique. Reminder: "How's School, Enrique?" is much more effective if it is shown after the teachers have had an opportunity to read and discuss *The Mexicans in America* and *Teachers and Students*.

5. View the film, "Unconscious Cultural Clashes," and provide opportunity for small group discussion. For maximum effectiveness, do not present the next film back-to-back; some time for reflection should be allowed, even if it is only a half-day.

6. View the film, "Solutions in Communications." Again, provide an opportunity for follow-up discussion.

The Classroom

The teacher will want to provide an attractive physical environment that reflects a recognition of the positive aspects of the Mexican-American child's unique cultural heritage. Pictures, paintings, post cards, and posters are readily available and will add ethnic color to the classroom and corridors. Photographs and posters of notable persons of Mexican descent — Chicanos — can provide the Mexican-American child with success models from his/her own ethnic group. (See listing at the end of the article.)

The teacher can encourage and assist the students to create displays of items commonly found in a Mexican-American home such as pictures of heroes like

Hidalgo and Juarez, decorative serapes and Mexican blankets, colorful dishes, charro hats, traditional water jugs, and handwoven baskets. The possibilities are almost endless, and the students' rightful sense of pride and ethnic identity will be considerably strengthened.

The Curriculum

It cannot be stressed too strongly that development and/or adaptation of instructional materials and approaches *must* complement all staff inservice education. The instructional units should be developed jointly by school personnel and Mexican-American resource persons — preferably from the local community — and these units *must* be fitted into the ongoing curriculum.

One of the most effective curriculum innovations especially designed to meet the educational needs of Chicano youngsters is bilingual bicultural education. A properly designed and implemented bilingual bicultural education program provides instruction in two languages — in Spanish, the child's mother tongue, and in English — in all the subject areas. Congress officially recognized and responded to its responsibility in this extremely neglected area through the Bilingual Education Act of 1968. A prime objective of bilingual bicultural education programs for the Mexican-Americans is that of reinforcing the Chicano child's identity through a curriculum that respects and accords importance to his native language and his cultural heritage.

Two invaluable resource books deserve special mention for use with Chicano youngsters. The first is *Information and Materials To Teach the Cultural Heritage of the Mexican-American Child*. The suggested activities are specific, clearly stated, generously illustrated, and can be easily incorporated into the music, language arts, physical education, arts and crafts, home economics, and social studies curricula. A bibliography and "Materials Used by the Region XIII Bilingual Program and Where To Order Them" complete this excellent resource book. (It can serve as a model for school districts developing and/or adapting their own instructional materials.)

The other essential resource book is *Curriculum Materials for Bilingual Programs from Pre-K-12*. It lists classroom materials available in Spanish as well as in English for language arts, mathematics, and social studies. The listings also include library books, dual language library books, records, filmstrips, movies, curriculum development projects, recommended centers and organizations, and publishers and suppliers. To my knowledge, it is the only comprehensive bilingual curriculum materials guide currently available.

It is important to remember that these resource books can contribute greatly to *any* school curriculum or program for Mexican-American students and that their usefulness is not limited to bilingual bicultural education programs. Any group or individual utilizing these two indispensable resource books should be able to develop and/or adapt curricula and instructional materials that will do justice to the rich cultural heritage of the Chicano student.

Books recommended for classroom use by Mexican-Americans on Mexican-American themes are *Mexican-Americans — Past, Present and Future*, by Julian Nava, and *The Story of the Mexican-Americans: The Men and the Land*, by Rudolph Acuna. Also a valuable resource is the sound-filmstrip, "La Raza — A History of Mexican Americans," sponsored by the Southwest Council of La Raza. Two other outstanding resource books are Feliciano Rivera's *A Mexican American Source Book with Study Guidelines* and Luis Hernandez' *A Forgotten American*. Materials such as these are certain to nurture the Chicano's pride in his ethnic origin and strengthen his sense of identity.

Resource List*

BOOKS

Acuna, Rudolph. *The Story of the Mexican Americans: The Men and the Land*. New York: American Book Co., 1970. $4.52.

Kraemer, John. *The Mexicans in America*. Chicago 60606: Claretian Publications, 221 West Madison Ave., 1973. 95c.

Nava, Julian. *Mexican Americans — Past, Present, and Future*. New York: American Book Co., 1969. $3.16.

Rivera, Feliciano. *A Mexican American Source Book with Study Guidelines*. Menlo Park, CA: Educational Consulting Associates, 1970. $6.

U.S. Commission on Civil Rights. *Teachers and Students*. Differences in teacher interaction with Mexican American and Anglo students. Report V. Mexican American Education Study. Washington, DC: U.S. Government Printing Office, 1973. 95c.

CURRICULUM MATERIALS

Bilingual Education Service Center. *Curriculum Materials for Bilingual Programs from K-12*. Mount Prospect, IL 60056: The Center, 101 Owens. $2.

Dissemination Center for Bilingual Bicultural Education. *Information and Materials to Teach the Cultural Heritage of the Mexican American Child*. Austin, TX 78721: The Center, 6504 Tracor Ln. $5.60.

El Dorado Distributors, 2489 Mission St., Suite 17, San Francisco, CA 94110. *Basta la Historia de Nuestra Lucha*. $4.50. Photo essay about the Delano Strike (Some Bilingual Literature).

Contemporary Mexican American of All Ages, The. $8.95. Nine photographs — biography. Spanish, English.

Mexican American Children at Play. $4.95. Five pictures.

Portfolio of Outstanding Americans of Mexican Descent, A. $7.50. Thirty-seven portraits on 11" x 14" heavy paper stock — Cesar Chavez, Dr. Julian Nava, Dr. Ernesto Galarza, Lee Trevino, etc.

Pride of Aztlan — A Bilingual Survey of Mexican History. $4.50.

Hernandez, Luis F. *A Forgotten American — A Resource Unit for Teachers*. New York 10016: Anti-Defamation League of B'Nai B'Rith, 315 Lexington Ave. 75c.

See also "Mexican Americans" in the June 15, 1972, issue of *Booklist*, pp. 893-95, for a listing prepared by the American Association of School Librarians Committee on Treatment of Minority Groups in Library Materials.

FILMS AND RECORDS

How's School, Enrique? Hollywood, CA 90028: Aims Instructional Media Services, P.O. Box 1010. $245; rental fee, $25 for 1-3 days.

La Raza — A History of Mexican Americans. Stanford, CA 94305: Multi-Media Productions, Inc., P.O. Box 5097. $235 for English or Spanish version; $324.50 for bilingual version; series cannot be rented, but sections can be obtained for preview prior to purchase. Included in package is 400-page Teacher's Manual. Part I, *The Mexican Heritage* (6 films, 3 records); II, *The Pioneer Heritage* (4 films, 2 records); III, *Conflict of Cultures* (6 films, 3 records); IV, *The Awakening*.

Unconscious Cultural Clashes and Solutions in Communications. San Jose, CA 95110: Mr. Raymond McKelvey, *KTEH-TV*, 45 Santa Teresa St. $540 for series of 6 and $810 for series of 9, respectively; films may be purchased individually for $90; rental fee, $15 per week.

* These materials are appropriate for purchase under ESEA Titles I, II, III, and especially Title VII Grants for Bilingual Education Programs and local, state and/or other federally funded education programs (for those presently qualified).

Meeting the Identity Crisis

The Puerto Rican

Meeting The Identity Crisis: The Puerto Rican and The Schools

By Martha E. Dawson and Dora Collazo-Levy

Anyone who has had the experience of visiting both New York City and Puerto Rico knows that the cultural behavioral patterns and cultural values differ considerably in these two geographic regions.

When the Puerto Rican leaves the island for the mainland he or she often becomes an invisible minority. It is difficult to distinguish his physical features from those of so-called white and black Americans. He represents a fusion of the bloodstreams of the native Arawak Indians, of the Spanish, Portuguese, French, English, Dutch, Danish, Irish and other European nationals who came to the island to fight or to trade and who later came to settle on it, of the African slaves brought to the island and of many mainlanders who chose to move there. Ruth Gruber describes the Puerto Rican in the following excerpt from her book, *Puerto Rico: Island of Promise*.

> He is not Negro although 20 percent of the population is Negro. He is not an Indian yet the golden skin, the gentleness, and hospitality of the Indians are common traits all over the island. He is not a Spaniard yet he may have blonde hair . . . or . . . pure white skin . . . of Barcelona." (60:6)*

The Puerto Rican's language is natural for establishing a strong bond with another Spanish-speaking minority on the mainland — the Chicanos. However, the Puerto Rican often finds himself in a situation on the mainland in which he is rejected by whites because of color, his language, and his different culture, and also rejected by blacks because they feel that the Puerto Rican refuses to identify with them even though, in some cases, the Puerto Rican's features might point to an African heritage.

Migration of Puerto Ricans to the United States continues to increase. Large numbers of Puerto Ricans concentrate in declining urban areas. Many of their cultural values are difficult to maintain in the asphalt jungles in which they find themselves. Other Puerto Ricans follow the crops as migrant workers. In so doing, they become a part of one of the most neglected groups of our society.

There is little need to elaborate on the educational problems migrants and most inner-city children face in our schools. Given the difficulties of poverty and adding the language barriers, it becomes an educational phenomenon when Puerto Rican children succeed in our schools.

Many of the parents of Puerto Rican children do not speak English and are confused when confronted with the red tape associated with school routine. In some school districts the neglect of these children is obvious. It is reported through community group surveys that between 3,000 and 8,000 Puerto Rican children are roaming the streets in Boston. In 1971 only ten Puerto Ricans graduated from high school in Boston. With the institution of a bilingual program, however, the number increased to 63 in 1972. The plight of the Puerto

* Gruber, Ruth. *Puerto Rico: Island of Promise*. New York: Hill and Wang, p. 60. Used with permission.

Rican child seems to be living testimony to the failure of our schools to accept or value diversity.

What to do

Dora Collazo-Levy, a Puerto Rican Bilingual Program Director in the New York public schools, asks: "Are you ready to teach Puerto Rican children?"

How do you become a successful teacher of Puerto Rican children? To consider all the problems facing a Puerto Rican child is to jump into an overwhelming situation. The fact that school cannot solve the outside problems of the child must not be used to excuse the school's failure to educate that child. In the end the teacher's performance determines how successful the child's school career will be. Therefore, the problem must be approached from the point of view of the teacher.

When I started preparing teachers for Puerto Rican students, I perceived teachers in two groups: those who could deal with our children and those who should be teaching others. Once I looked closely at the group for "others," I discovered that many of those should not be teaching anybody. And so the first thing you should ask yourself is: "Am I a teacher?" Question your motivation. What attracted you to the classroom? How do you feel about children? Do you have a philosophy of teaching? Do you have a clear view of your accountability as a teacher to the children, to the parents of the children, to the school, to the district at large?

Since there are many types of teaching situations, it is important to find out where you fit. A close examination of your personal hang-ups, prejudices, and attitudes will help you determine your place in the educational system. In determining whether you will make it as a teacher of Puerto Rican students, the following areas should be examined:

1. *Language.* Do you accept the idea that the English language is superior to other languages? Do you believe it is possible not to know English and yet not be inferior? How do foreign accents affect you? Do you believe that all people who live in the United States should speak English because that is the language of the country and that is what every other group did until now? Would you consider learning Spanish? Why or why not? What is your role as a teacher in terms of the Spanish language, the English language, and the Puerto Rican child?
2. *Ethnicity.* Have you analyzed the myth of the melting pot? How comfortable are you in a culturally pluralistic society? Examine your preconceived idea of a Puerto Rican. How do you see yourself interacting with the Puerto Rican child?
3. *Socioeconomic Status.* Puerto Rican children in New York City ghettos are mostly from lower-class families. If you are from the middle class, how aware are you of differences in values? Are you willing to find out about lower-class styles and values by actual mingling with the people? Will you be able to respect those values? If you come from the lower class, do you resent your origins? Do you reject its values? Do lower-class children present an uncomfortable reminder? Do you feel that, since you "made it," any child who wants to can also make it if he tries hard? What is your role as a teacher in terms of class and the Puerto Rican child?
4. *Americanism.* What is your definition of an "American"? How do you feel about "foreigners"? Do you know that Puerto Rico is part of the United States? Would you consider the use of Spanish and the reinforcement of Puerto Rican cultural patterns in the schools a violation of historic American principles? Why or why not? What is "the American way"? How do you perceive your role

as a teacher in terms of "the American way" as you define it and the Puerto Rican child?

5. *Education.* Education for what? How do your goals relate to the Puerto Rican child?

The answers to the questions are inside you. Only you can determine how fit you are to enter into a teaching-learning situation with Puerto Rican children. Once it is determined that you do, you will easily find the materials needed for your situation. Better than that, you will be able to improvise on your own.

Suggestions for Further Reading

The Jan. 15, 1973, issue of *Booklist* (pp. 427-81) contains an annotated listing of print and nonprint multiethnic media related to the Puerto Rican heritage.

See also:

Cordasco, Francisco, et al. *Puerto Ricans on the Mainland: A Bibliography of Reports, Texts, Critical Studies and Related Materials.* Totowa, NJ: Rowman, 1972. $12.50.

Schlesinger, Ruth P., and Marjorie Summerville. *A Selected Bibliography for Teachers Working with Children of Puerto Rican Background.* Brooklyn, NY 11210: School of Education, Brooklyn College, Bedford Ave. & Ave. H, 1971. 50¢.

Native Americans

Setting the Record Straight: Native Americans and Social Studies Myths

By Lester Sandoval

American Indians are America's oldest minority group and perhaps the least understood. The American public is deluged with biases, myths, and stereotyped images about them as portrayed in the textbooks, newspapers, magazines, television and other mass media. For the most part the American Indian stereotypes are negative and deprecatory.

The extent of this problem is evident from the American Indian Historical Society's evaluation of more than three hundred textbooks currently being utilized in primary grades through high school. The Society found that "not one could be approved as a dependable source of knowledge about the history and culture of the Indian people in America. Most of the books were, in one way or another, derogatory to the Native Americans. Most contained misinformation, distortions, or omissions of important history."

Many teachers who realize how little they know about American Indians try to fill the gap. But in their eagerness to impart knowledge about American Indians, they find themselves handicapped by their own education, which did not provide them with the necessary and accurate information, or by the lack of adequate materials for use with students.

The teacher seeking information begins to read whatever materials are available in libraries without any criteria to determine whether or not the material

presents an accurate picture of the American Indian. In almost every case, the literature the teacher has access to has been written by a non-Indian, who has very little or no direct contact with American Indians. The teacher, by not being able to discern what is accurate information, may unknowingly perpetuate the myths and stereotyped images of American Indians through selection and presentation of materials written by people who may have had good intentions but who, in their lack of understanding, have perpetuated myths.

Common Myths and Stereotyped Images of Indians

Myth #1:

The Indian is nonverbal.

An Indian, in his interaction with non-Indians, will assess every situation before exhibiting any action and appear to be impassive. But what he is doing is waiting for cues to indicate what is expected of him. He is very concerned about responding in a manner prescribed by the dominant society. If he fails to adhere to the behavioral norms expected in white society, he will only verify whatever preconceived notions the non-Indian may have of him. The Indian is very unlikely to express himself when there is a possibility that he will be ridiculed and made to look foolish.

Myth #2:

All Indians are alike.

All Indians are not alike. They compose many different tribes with differences in languages, customs, and traditions. More than 300 different languages were spoken by Indians in what today is the United States.

Myth #3:

Indians are vanishing.

Indians are not vanishing. At the time Columbus accidentally discovered America, the number of Indians in the United States was estimated to be 840,000. In the latter part of the nineteenth century, the estimated Indian population was approximately 243,000. Since then, the number has increased rapidly. Today (early 1974), Indian birth rates are about double those of the United States as a whole. The total American Indian population in 1970, including Aleuts and Eskimos, was about 827,108.

Myth #4:

All Indians receive regular payments from the government.

No person gets an automatic payment simply because he is an Indian. Payments may be made to Indian tribes or individuals for losses that resulted from treaty violations or encroachments upon lands or interests reserved to tribes by the U.S. government. Tribes or individuals may receive government checks for income from their land and resources. This is payment for the use of the Indian resources held in trust by the Secretary of the Interior.

Important Terms and Definitions

What is an Indian?

An Indian to whom the Bureau of Indian Affairs gives services is one who is a member of a tribe with federal trust land, who possesses some degree of Indian blood and who lives on a federal reservation or nearby. However, there are some who are not recognized by the federal government who still have retained their culture and identity as Indians.

What is a reservation?

A reservation is land owned by a tribe that is under United States jurisdiction. Tribal members have their homes on the reservation, and they are free to leave or stay.

The reservations are not free gifts to tribes. Most reservations are the result of treaties between the United States and Indian tribes — part of their homeland that they retained when they ceded the rest to the United States, or land they received in exchange for their homeland holdings when they were forced to move (Brophy & Aberle, 1966, pp. 15-16).

What is a tribe?

A tribe is a body of persons who historically have been bound together by blood ties, who are socially, politically and religiously organized, occupy a definite territory, and speak a common language or dialect.

What is the Bureau of Indian Affairs?

The Bureau of Indian Affairs is the government agency that handles many of the common services administered for non-Indians by states, counties and municipalities. The three functions of the Bureau are: (1) to implement and administer federal programs authorized by Congress, (2) to act as trustee for Indian lands and resources, (3) to create a climate in which Indian groups can operate by and for themselves (Brophy & Aberle, 1966, p. 16).

A Source of Relevant Material

Until recently, there has been almost no authentic literature by American Indian scholars to inform the public about the American Indian — his history and contemporary life. As a result of the concern of Native Americans to correct the distortions, misinformation and the omission of Native Americans in history of the United States, the American Indian Historical Society (1451 Masonic Ave., San Francisco, CA 94117) was founded in 1964.

Examination by the American Indian Historical Society of the type of instructional materials available to the schools throughout the country elicited the following response: "What is needed, and quickly, is a massive program to provide new materials of instruction, new curricula, a whole set of new values that take into consideration the original owners and the First Americans of this land, as an integral part of our history" (Henry, 1970, p. 9).

As a direct result of the failure of publishers, educational writers and school administrators to provide accurate classroom instructional materials, an independent Indian publishing house, the Indian Historian Press, was formed in 1969 to provide classroom instructional materials. Today, the Indian Historian Press is firmly established as a successful publishing house, supplying a needed and fascinating source of understanding about the Native American.

Use of Resource Persons

In an attempt to provide accurate information about American Indians, it is important that Indian people be used as resource persons. No program of this type can be successful without the Indian people themselves being an active part of the whole. One who has had the ethnic experience or who has lived on an Indian reservation or in an Indian community will be more qualified to discuss the history, status, and contemporary life of the American Indian without having to resort to literature written by non-Indians who may have had only superficial contact with the American Indian.

Field Trips

For those schools located close to an Indian reservation or Indian community, a field trip could be a valuable learning experience. It provides an opportunity for exposure to the realities of the American Indian, his history, and his contemporary life. At the same time it provides firsthand experience that books or verbal explanations cannot provide.

As a part of preplanning, the teacher should visit the trip site in advance. He or she should identify the special learning opportunities that are available for the children. A teacher should consult with the Indians and explain the purpose of the field trip so they can suggest experiences to give the pupils a better understanding and appreciation of the culture of the American Indian. To prepare the children to gain the greatest amount of learning from the field trip, a resource person should be called upon to provide the following background information: history and culture of the Indian tribes of the region, social organization, tribal government, concept of land ownership of the American Indian, arts and crafts, and some aspects of the Indian's religion as it relates to life.

Perhaps in these ways the teacher of social studies can provide a true picture of the American Indian.

References

Brophy, William A., and Sophie D. Aberle. *The Indian: America's Unfinished Business*. Norman, O.K.: University of Oklahoma Press, 1966.

Deloria, Vine, Jr. *Custer Died for Your Sins: An Indian Manifesto*. New York: Macmillan Co., 1969.

_____. *We Talk, You Listen*. New York: Dell Publishing Co., 1970.

Books available from Indian Historian Press, 1451 Masonic Ave., San Francisco, CA 94117:

Berthrong, Donald R. *Utah*. 1972. Hardcover $9.

Ewers, Rupert. *Contributions and Achievements of the American Indian*. In press. Hardcover $10, paperback $4.

Henry, Jeannette, ed. *Textbooks and the American Indian*. 1970. Paperback $4.25.

LaPointe, James. *Legends of the Lakota*. 1973. Hardcover $7, paperback $4.

Schusky, Ernest. *The Right To Be Indian*. 1970. Paperback $2.

Simmonetik, Joseph J. *Give or Take a Century: An Eskimo Chronicle*. 1971. Hardcover $12.95, paperback $5.

___ *The American Indian Reader: Anthropology*. Book one of the series. 1972.

___ *The American Indian Reader: Education*. Book two of the series. 1972.

___ *The American Indian Reader: Literature*. Book three of the series. 1973.

___ *The American Indian Reader: History*. Book four of the series. 1973.

___ *The American Indian Reader: Current Affairs*. Book five of the series.

Available later this year. This and others in the series (above) sell for $3 each or $12.50 for a complete set of five.

___ *Index to Literature on the American Indian*. 1970. Hardcover $10, paperback $8.

___ *Index to Literature on the American Indians*. 1973. Hardcover $10, paperback $8.

___ *Index to Literature on the American Indian*. 1972. Hardcover $9, paperback $5.

___ *Index to Literature on the American Indian*. 1974. Hardcover $9, paperback $5.

___ *Indian Voices: The First Convocation of American Indian Scholars*. 1970. Paperback $8.

___ *Indian Voices: The Second Convocation, Native Americans Today*. 1974. Paperback $5.

___ *The Odyssey of Montezuma*. In press. Hardcover $10.

___ *Anthropology and the American Indian*. Report of a Symposium. 1973. Paperback $2.

American Indian Periodical Literature available from Indian Historian Press:

The Indian Historian. A quarterly periodical of history, literature, poetry, book reviews and Indian culture. Annual subscription $6, two years $10.

The Wassaja: Time. A Magazine of Indian America for Young People. Published six times during school year. Stories, games, history, pictures. In color. Annual subscription $6.50, two years $11.

The Wassaja: A National Newspaper of Indian America. Nationwide news, tribal news. Special sections on education, arts, natives of the Western Hemisphere. Today's news of every part of the Indian world. Annual subscription $10.

See also:

American Association of School Librarians Committee on Treatment of Minority Groups in Library Materials. "American Indians." *Booklist*. Sept. 15, 1972, pp. 47-61. Contains annotated listings of print and nonprint multiethnic media.

Hirschfelder, Arlene. "Bibliography of Sources and Materials for Teaching About American Indians." *Social Education*. May 1972, pp. 488-93. Reprints available from Association on American Indian Affairs, 432 Park Ave. So., New York, NY 10016. Another excellent listing of sources that provide a rich variety of materials (many free or inexpensive) for teaching about American Indians. Includes selected teaching units, audiovisual and print materials.

Stensland, Anna Lee. *Literature by and About the American Indian: An Annotated Bibliography*. Urbana, Ill. 61801: National Council of Teachers of English, 1111 Kenyon Rd., 1973. Paperback $3.95. For junior and senior high school students, this annotated bibliography includes more than 130 books that cover the whole range of the humanities, from myth, legend and poetry (prominent features of Indian cultures) through fiction, biography and autobiography, history, and modern Indian life and problems.

Am I Ready?

Am I Ready, Willing, Or Able To Teach in a Multicultural Society?

By Martha E. Dawson

Up to this point you have been provided a very brief overview of social and political forces that shape the character of minority children in the public school. It would be wonderful if the potential of all these children could be fulfilled. Unfortunately, for some this will never happen.

The academic success of multiethnic groups does not lie completely within the province of educators. Forces outside the school are likely to have more control and influence on a child's success or failure than will those of us working within the school system. We do not mean to imply that teachers can do nothing — that would be a fatalistic view. In fact, as educators we ought to play a significant part in directing the legal, political, economic, and social forces in our communities. Teachers ought to be outspoken critics of any force in society that oppresses children and denies others.

Accountability should begin and end with the teacher. If we teachers are to make a difference, we must begin to assess ourselves. Are we ready, willing, and able to make the "unwelcome guest" an integral part of an exciting multiracial and/or multiethnic education system?

Now that our society has become increasingly aware of the unique nature of various ethnic groups, we have finally begun to value diversity. Caution is needed, however, to avoid the real danger of placing so much attention on being different that we forget there are many more similarities among races than differences. We may no longer want a melting pot in the United States, but we do have some excellent *mixing* and *blending* of cultures in spite of our failures.

In addition, there is a danger that we will create new stereotypes. Much of the new literature and media tends to replace old stereotypes with new ones. For example, Flip Wilson's Geraldine is no more typical of the black female than Archie Bunker's Edith is of the white female.

With increased attention to ethnicity in the curriculum and the rapid expansion of materials at the educational market place, many teachers are in a quandary as to how to approach minority groups. A few guidelines for coping with this situation follow.

DOs and DON'Ts FOR TEACHERS IN MULTICULTURAL SETTINGS

DOs

1) Do use the same scientific approach to gain background information on the culture of multiethnic groups as you would to tackle a complicated course in science, mathematics or any subject area in which you might be deficient.
2) Do engage in systematic study of the disciplines that provide insight into the cultural heritage, political struggle, contributions, and present-day problems of minority groups.
3) Do try to develop sincere personal relationships with minorities. *You can't teach strangers!* Don't give up because *one* black or other minority person rejects your efforts. All groups have sincere individuals who welcome honest, warm relationships with members of another race. Seek out those who will accept or tolerate you. This coping skill is one that minorities have always used.
4) Do recognize that there are often more differences within a group than between two groups. If we recognize diversity among races, we must also recognize diversity within groups.
5) Do remember that there are many ways to gain insight into a group. Visit their churches, homes, communities, read widely and listen to various segments of the group.
6) Do remember that no one approach and no one answer will assist you in meeting the educational needs of all children in a multicultrual society.
7) Do select instructional materials that are accurate and free of stereotypes.
8) Do remember that there is a positive relationship between teacher expectation and academic progress.
9) Do provide an opportunity for minority group boys and girls and children from the mainstream to interact in a positive intellectual setting on a continuous basis.
10) Do use a variety of materials and especially those that utilize positive, true-to-life experiences.
11) Do provide some structure and direction to children who have unstructured lives, primarily children of the poor.
12) Do expose all children to a wide variety of literature as a part of your cultural sensitivity program.
13) Do remember that in spite of the fact that ethnic groups often share many common

problems their specific needs are diverse.

14) "Do utilize the rich resources within your own classroom among various cultural groups."

15) Do remember that human understanding is a lifetime endeavor. You must continue to study and provide meaningful experiences for your pupils.

16) "Do remember to be honest with yourself. If you can't adjust to children from multicultural homes get out of the classroom."

DON'Ts

1) Don't rely on elementary school textbooks, teachers' guides, and brief essays to become informed on minorities. Research and resourcing will be needed.

2) Don't use ignorance as an excuse for not having any insight into the problems and culture of Blacks, Chicanos, Native Americans, Puerto Ricans, Asian Americans, and other minorities.

3) Don't rely on the "expert" judgment of *one minority person* for the answer to all the complicated racial and social problems of his/her people. For example, Blacks, Mexicans, Indians, and Puerto Ricans hold various political views on all issues.

4) Don't be fooled by popular slogans and propaganda intended to raise the national consciousness of an oppressed people.

5) Don't get carried away with the "save the world concept." Most minorities have their own savior.

6) Don't be afraid to learn from those who are more familiar with the mores and cultures than you.

7) Don't assume that you have all the answers for solving the other man's problems. It is almost impossible for an outsider to be an expert on the culture of another group.

8) Don't assume that all minority group children are culturally deprived.

9) Don't develop a fatalistic attitude about the progress of minority group pupils.

10) Don't resegregate pupils through tracking and ability-grouping gimmicks.

11) Don't give up when minority group pupils seem to hate school.

12) Don't assume that minorities are the only pupils who should have multicultural instructional materials. Children in the mainstream can be culturally deprived in terms of their knowledge and understanding of other people and their own heritage.

13) Don't go around asking parents and children personal questions in the name of research. Why must they divulge their suffering? It is obvious.

14) Don't get hung up on grade designation when sharing literature that provides insight into the cultural heritage of a people.

15) "Don't try to be cool by using the vernacular of a particular racial group."

16) Don't make minority children feel ashamed of their language, dress, or traditions.

Helpful suggestions for DO's and DON'Ts were made by Deloris Fitzgerald and Ruben Navarro of St. Paul the Apostle School and Raven Gist Barnard of St. Columba's School, both in New York City.

Instructional Materials

Searching and Screening Instructional Materials To Use With A Diversified School Population

By Virginia S. Brown

As an educator you have a salient role to play not only in requesting materials that speak to a multicultural society but also in selecting materials. Here is a checklist you may find helpful.

1. Do the content and illustrations reflect the lifestyles, experiences, and contributions of multiethnic groups? Are the lifestyles, experiences, and contributions stereotyped? Are they presented in a negative manner?
2. Do the content and illustrations indicate that serious study, research, and sensitivity were involved in the development of the materials? Do the content and illustrations reflect the attitudes of the cultural groups included regarding the roles in which they are portrayed?
3. Do the lifestyles, experiences and contributions of multiethnic groups appear throughout the text rather than only in certain sections? Is the role of minorities included in special sections that are not integral parts of the publications?
4. Do references to males dominate the content? Are females shown in inane, subservient roles while males are portrayed in productive, significant roles?
5. Do the illustrations of people involved in various group activities include representatives from different races? Are different ethnic groups stereotyped? Are the racial groups created by simply coloring people brown, red, or black?
6. Are the authors of the materials from multiethnic groups? Are the consultants whose services were used in the development of the materials from multiethnic groups? Do people from various races seem to serve only as consultants rather than as authors?
7. Were students of different cultural backgrounds included in the classroom testing?
8. Is a pluralistic society reflected in all materials rather than in supplementary publications only?

Developing instructional materials depicting experiences children of the poor enjoy. Included should be experiences that all children enjoy — such as experiences with animals and people, family problems, frustrations or successes, fantasy. Children of the poor, just like all other human beings, want, enjoy, experience, love, feel, learn, and live. Your teaching challenge is to discover the interests of human beings by beginning with experiences they *enjoy*.

Observe and assess your children's interests. You may find that they enjoy pretending ghosts and monsters inhabit vacant houses, constructing automobiles out of old boxes, moving to a new neighborhood, drawing cartooned pictures, and the like. If your observations and assessments are indeed perceptive, you will probably see a wide range of interests revealed in the results. Those interests may then suggest subjects of pictures, stories, books, films, objects, and other instructional materials to be selected or developed.

If your class includes children of the poor, select or develop materials as described. You will need to remember, however, that children of the poor, like

all other children, respond to challenges, to explorations of new situations, to discovery of solutions, and to learning (despite the postulations of some authorities). To generate those responses, you will need to select or develop instructional materials that not only have some immediate relevancy for the children but also expand their horizons, causing them to encounter and deal with new ideas, interests, concepts and problems.

Unfortunately, some people believe, perhaps not consciously, that materials for the children of the poor must relate primarily to hard times, destruction, low morals, unwholesome living conditions, disruptive family situations, unemployment, and other deprivations and limitations. Children of the poor do not particularly want more of the kind of experiences they may encounter in their daily lives.

Archimedes said: "Give me where to stand and I will move the earth." Begin your instructional materials at a point where children of the poor can relate some of their own experiences, but also lead them into new and challenging paths so that, in time, they may find a place to stand and thus to move the world.

Adapting commercial materials to the litestyle of the children. Many commercial materials used in the classroom give no recognition to the pluralistic nature of society. You may have to build a bridge from where the children are to where the materials begin. After you carefully study the materials to determine which elements may be foreign to the children, your bridge-building may require approaches such as the following:

1. Providing opportunities, prior to use of the materials, for your children to encounter unfamiliar elements through such avenues as visuals, discussions, role-play, objects, trips, and class-visitors.
2. Exploring with the children an aspect of their lives that differs from one explored in the materials, and then introducing the latter as another method, idea, style, etc.
3. Using parts of the materials while generating questions or discussions that lead the children to compare specific aspects with their own experiences, backgrounds, and ideas.
4. Developing related materials to add to or substitute for various sections or pieces of the materials.
5. Using the materials in their present forms and following up with experiences and activities that speak to the litestyle of the children and that reinforce, explore, and build on specific content.
6. Inviting the children to contribute ideas (after using the materials) about ways the materials might be used in the future with others like themselves.

Expanding horizons of all children through literature. You can make cultural education come alive by human interaction that cuts across classes, cultures and races, and by involving your children in appreciating and realizing similarities and differences among people.

Remember that tangential to actual experiences with multicultural groups are encounters with different people through literature. In fact, literature sometimes is the only vehicle through which children who live in "insulated" communities come to know other races and classes.

It is simply not enough to encourage your children to read; you must whet their appetites for good literature. Aural experiences can help children become interested in books. By provocative discussions, you also create a need for children to pick up a particular book or search for literature that speaks to a certain subject. And when your children enter the world of good literature, they will meet new people who have had successes, failures, and joyous times; they

will live a character's problems and help with the solutions, they will disagree with a turn of events and imagine what they would have done in similar situations, they will climb snow-covered mountains, fly to a distant planet, visit another country, walk along a busy street, and they will know loneliness, anger, joy, and peace. All of these experiences your children can have with people from many cultures, races and religions in a world of literature that offers an expanded and glorious view of the horizon.

Your classroom or school library should contain a wealth of books authored by and about people of different cultures and races. For stocking the classroom library, you may want to consider selections (usually accompanied by annotations) on these booklists.

A Teacher's Guide to Selected Sources of Multiethnic Media Compiled with the Help of Roberta [illegible]. Bloomington: Associate Office of Instructional Services and Development, Indiana University, Bloomington.

Carter, Yvonne, Lois B. Watt, and others, comps. *Aids to Media Selection for Students and Teachers*. Washington, DC 20402: Superintendent of Documents, U.S. Government Printing Office, 1971. 82 pp. $1. (*Supplement* published in 1973. 67 pp., 95c.) Section III of this valuable guide on "Sources of Multiethnic Materials" lists teacher resources for selection and use of multiethnic materials, selection aids for elementary and secondary schools, periodicals that review current books, and special issues of periodicals that are devoted to the literature of minority groups or that contain noteworthy articles having bibliographies. A directory of publishers is included.

Cohen, David, comp. "Multiethnic Media: Selected Bibliographies Currently Available." *School Library Journal* 20: 8 (Apr. 1973): 42-46. (Also available in *Library Journal* 98, 8 [Apr. 15, 1973]: 1352-58.) A follow-up of the bibliographic information on minorities developed and published in four earlier installments in *School Libraries*, 1970-72. Includes only material currently available by direct acquisition. One of the most complete compilations to date of sources of multiethnic media. Divided into three parts— bibliographic essays, bibliographies and sources of information, with annotations to assist in selection. Also lists sources for selection criteria and evaluation.

Keating, Charlotte M. *Building Bridges of Understanding Between Cultures*. Tucson, AZ: Palo Verde Publishing Co., 1971. $7.95. The entire book is devoted to annotations, with sections on blacks, Indians, Spanish-speaking Americans, Asian Americans and others.

Reid, Virginia, ed., and the Committee on Reading Ladders for Human Relations of the National Council of Teachers of English. *Reading Ladders for Human Relations*. 5th Ed. Washington, DC 20036: American Council on Education, 1 Dupont Circle, 1972. $3.95. One of the best reference sources of over 3,300 annotated books selected to increase the appreciation of different lifestyles, values and cultures.

Tanyzer, Howard J. and Jean Karl, comps. and eds. *Reading, Children's Books and Our Pluralistic Society*. Newark, DE 19711: International Reading Association, 6 Tyre Ave., 1972. $3.50. In addition to an outstanding collection of papers from the Sixteenth Perspectives in Reading Conference, sponsored jointly by the IRA and the Children's Book Council, this publication contains an excellent annotated bibliography of bibliographies about various ethnic groups (one notable omission is the absence of any bibliography devoted solely to materials about Spanish-American children).

Wolfe, Ann G., comp. *About 300 Books: A Gateway to Better Inter-Group Understanding*. New York 10022: Institute of Human Relations, American Jewish Committee, 165 E. 56th St., 1972. 75c. Many hundreds of books published from summer 1969 through spring 1972 were reviewed and about 300 books selected as the best for ages 5-16. Themes include ethnic pride and identity and international understanding.

School Busing

School Busing and the Classroom Social System

By Clifton L. Smith

It is not unusual these days for a teacher to end school on Friday with an all white middle class classroom and open on Monday with a multiracial group.

At the present time school busing appears to be one of the major ways to bring cultural pluralism into schools of the North and South. Legal orders demanding that school boards bus pupils to accomplish multiracial schools have led to the busing of thousands of pupils from one part of a city to another.

The newcomers are usually from the "other side of the tracks." The classroom teacher, often with little or no experience with diversified groups, is expected to bring cohesiveness to his/her new group. When you as a teacher face this dilemma, it is imperative that you be aware of the distress that can result among individual pupils entering the existing social system. You should also realize that school busing can cause disruption in the regular process of socialization that takes place within a classroom.

Some Possible Effects of School Busing

While school busing would appear to bring about a more equitable distribution of educational resources for larger numbers of students, at the same time it may afford a less emotionally supportive social climate. What happens directly is a clear differentiation between "insiders" and "outsiders." The children who get off the bus at your school have the problem of entry into an ongoing classroom social system where norms of behavior, allocations of system rewards and statuses are already well established. The practice of school busing, then, becomes disruptive to the established order of the classroom social system. Unless you take remedial actions, the following conditions could prevail.

First, the established mutually attracted pairs and subgroups of your whole class could very well remain relatively stable throughout the entire school year, since these subgroups tend to be composed of children — usually of the same social class and sex — who are often in contact with each other because they live near each other. So school busing could bring together children of two neighborhoods, of multiple cultural backgrounds, or of multiple ethnic orientations, but could result in two subsocial systems — one composed of insiders, the other of newcomers or outsiders. Each could maintain its own centralized hierarchy, mutually attracted pairs and subgroups, with their respective norms of behavior and their respective systems of rewards and status among members.

Second, the existence of two different subsystems within the same classroom could produce tensions among groupings and between you as the teacher and these groupings — tensions related to uncertainties emerging from the crucial transitional period when expectations for behavior and academic performance are unclear and successful modes of instruction untested in the new social situation. Although school busing would bring together a more diverse forma-

tion of children, affording them opportunities for contact with youngsters from a greater variety of backgrounds than their own neighborhoods provide, their experiences in the new social system may cause initial adjustment problems for both groupings.

The protective subsystem is supportive to outsiders who share the ordeal of needing to belong to the new system from which they are isolated. Neither isolation of conflicting groups nor increased interaction between these groups is a viable solution in and of itself for you as the classroom teacher.

You can seek to change the terms and conditions within which the interaction between two conflicting groups takes place. I have interviewed pupils who were seen as outsiders as a result of being bused into a new school. Their most frequently reported complaints were feelings of inequities within the new school. Outsiders who in their former school had participated in school club activities, athletics and other student activities, had not been incorporated into the new school's reward and status systems.

Important tasks for you are to devise methods of removing these inequities and at the same time to build active linkages between the "insiders" and the "outsiders."

Four strategies are suggested to teachers for integrating the school social system, based on studies by Glidewell (1968). You can:

(1) Use the strategy of *overlapping roles* as you employ small group instructional techniques. Assigning learning tasks to small groups made up of pupils from both insider and outsider groups mixes up the youngsters and should promote unity among the members of the newly formed study unit. Care will need to be taken to insure that pupils from both insider and outsider groups are heterogeneously dispersed through the series of small instructional units. Also, the groups should include children of varying levels of achievement. These procedures should help make pupils aware that the teacher shows no favoritism toward any child, insider or outsider, high or low achiever.

(2) Carry out the strategy of *special representation* through such activities as placing newly arrived children on student councils and other existing school and classroom organizational components. These arrangements might be started through joint problem-solving student committees on a temporary basis until the linkages between groups become more active. Using temporary measures for the purpose of assuring the inclusion of new members can improve relationships between insiders and outsiders and enhance the flow of information between groups through the special representatives.

(3) Implement the strategy of *direct systemic interaction* by designing classroom activities that engage the leadership of each group in problem-solving discussions dealing directly with issues related to including new classroom members. The gist of this strategy is to use the natural social power of the leadership in both groups for influencing their peers to explore ways of improving relationships.

(4) Use *primary groups* for building linkages. This is unlike the other strategies in that it engages you as the classroom teacher in working directly with parent and neighborhood groups outside the classroom social system itself. School systems are showing increasing awareness of the need for bringing in new roles for parents and communities in the school. The critical issues here tend to revolve around whether parents and other interested volunteers are utilized and valued as educational resources for linking the various communities and cultures from which the pupils have come. More active linkages among these adults should increase possibilities for linkages between groups of pupils within the classroom social system.

Strategies for the relief of classroom problems induced by school busing depend in part upon your desire and your ability to intervene creatively into the classroom social system by constructing linkages between the members of the existing classroom social system and the members of the newly arrived group of pupils. Use of the strategies described are but a few ways that you might react when the new students get off the bus.

Constructing active linkages will not resolve the conflicts of values that may exist between the various communities of the newly integrated school. It can, however, help the youngsters of insider and outsider groups to become acquainted and to feel they are getting fair returns from their membership in the classroom commensurate with what they put into the system. All this will mean more flexible boundaries between social groups and more rapid inclusion of new classroom members.

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Testing and Evaluation

Testing and Evaluation of The Minority Child

By Charles L. Thomas

Testing and evaluation of children in schools are receiving much attention — and criticism — at the present time. Especially is this true when children of culturally diverse backgrounds are given standardized achievement and aptitude tests. You as a concerned educator should be aware that researchers have addressed themselves to the possibility that educational and psychological tests are contaminated by the cultural effects of the dominant middle-class to such an extent that test results often mask or distort the actual potential and present achievement of minority children. Efforts have been made to construct "culture-free" and "culture-fair" tests to circumvent this problem. Other efforts include the rewriting of commonly administered ability tests in the black dialect and translating tests into Spanish for the Mexican American and Puerto Rican child.

You as a test-giver should have a clear awareness of the backgrounds of minority youth in testing because:

1. Such knowledge provides a means of reducing erroneous interpretations of test results on the basis of norms not representative of the school's population.
2. Most standardized tests sample only a narrow range of intellectual skills and knowledge. Understanding of the background of your local minority student population may suggest other means of evaluating their potential that may serve as useful supplements to standardized test scores.
3. This awareness sensitizes the test user to the presence of stimuli that could have adverse results operating in the testing situation. For example, some experimental evidence shows that an adverse examinee-examiner interaction is possible when the test user is from a racial, ethnic, and or socio-economic status very different from that of the group taking the test. Wild guessing and random marking may be convenient self-defense mechanisms that protect the test-user's self-concept but lower the reliability and validity of the test.
4. Awareness of the background of the students will sensitize test users to test content potentially repugnant to your minority group being tested. For example, a reading test for a seven-year-old, if given to a city child, would erroneously presume that he would know that a canoe is "a kind of boat" rather than a "kind of ship" or that oats are "a kind of grain."[1]

[1] Deborah Meier, "What's Wrong with Reading Tests?" (New York: Staten Island City College Advisory Service for Open Corridors, March 1972).

Community Involvement

Community Involvement and The Teacher's Role in The Multicultural School

By Judith Johnson

The traditional school can no longer satisfy the needs of major segments of its clientele. Increasingly, demands are heard for greater community involvement, local control of schools, accountability, bilingual education, ethnic studies, and alternative education programs. In an effort to address these expressed needs, some urban educators have conceptualized changes in the school that will make it more responsive to the community.

The educational policies, curriculum, and methods of instruction in a school should reflect and give significant recognition to the ethnic and cultural backgrounds of the students. A cooperative relationship among parents, community people, and teachers must exist for the multicultural school to be effective: (1) Parents must be partners; (2) teachers must be professionals who facilitate the partner relationship; (3) schools must be part of, rather than apart from, the community.

Parents As Partners

Parents and community members should be participants in the educational process. That participation may take several different forms. First, parents of all children, and particularly members of ethnic minorities, must be partners with educators in the governance of the school. It is difficult for the school to represent diverse needs and values of the community without this kind of input. A task of the multicultural school is to develop a mechanism for institutionalizing parent involvement in the setting of educational policies and goals, and to encourage internal diversity within the system. Because the decision-making process will include parents whose viewpoints were previously unrepresented in the school, consensus-building could be more difficult than it has been in the traditional setting. Guidelines for school policies will have to be revised so that they have a broader scope and can be more inclusive of the varied viewpoints of the multicultural school's clients.

At Jefferson Tri-Part Model in Berkeley, California, for example, parents and students are given the option of three educational models in a kindergarten-through-third-grade setting. The "traditional" model emphasizes the lecturer-receiver relationship as the basis of instruction; the "individualized" program stresses unique educational activities planned for each child; and the "multicultural" curriculum focuses on the study of man and the contributions of various cultures.

On a district-wide level, guidelines proposed by the Master Plan Citizens' Committee in neighboring Oakland promise to expand the scope of school policies and help to diversify educational options. According to the plan, advisory committees would be established at each school. The committees would be composed of parents, school staff and, at the high school level, students. Budget authority would be allocated to the committee at each school, giving both the clients and staff responsibility for selection and funding of

teaching positions, curriculum, supplies, and other aspects of school operation. Committees at each school would set their own goals and fund educational activities that concern a particular school's clients.

The partnership of parent and teacher should be one in which parents are given the opportunity to assist educators in fulfilling their professional responsibility to provide satisfying educational experiences for the children. Parents will need to work with teachers and other school staff in the conceptualizing, implementing and evaluating of multicultural programs in the school. They will need to assist both as advisers and co-workers in developing new educational strategies.

For example, the Tutorial Community Project at Wilshire Crest Elementary School in Los Angeles has developed an operating model of shared planning and decision making. Parents meet regularly with both teaching and nonteaching staff to develop and implement plans to change the school. Together, they formulate classroom objectives, develop procedures for selection of new teachers, plan end-of-year evaluation workshops and evaluate school committees.

Parent and community members can act as resources to the students. If the community is open to students and staff, they can investigate and become aware of the cultural diversity that exists around them. A child who is isolated in the home or the classroom can form only limited impressions of the community in which he or she lives. Real diversity will be found only in the learning laboratory of the streets, civic organizations, businesses, and naturally formed social groups in the community. The school has responsibility to develop ways of encouraging community participation in instruction without abdicating the staff's responsibility for educating the child.

The National Commission on Resources for Youth, located in New York, has identified hundreds of junior and senior high school programs across the nation that not only give students the opportunity to work with adults in providing services to the community, but also include related classroom instruction by teachers on campus.

As resources, parents and other community members need to participate in the instruction that takes place within the classroom environment. They have specialized knowledge and skills unique from those the school can offer. However, school staff must be careful not to take advantage of parents and community people by asking only for free services to the school. Many school systems now pay community organizers and instructional aides for the services they provide. The Career Opportunity Program, funded by the Office of Education, not only pays community members for their work as paraprofessionals in the classroom, but also provides training leading to the acquisition of a teaching credential. Some school systems are leasing space for training or contracting educational services from local public service agencies and businesses.

Finally, parents should be supportive of the school. Most parents and people in the community have had contact with only the traditional school, and to them the concept of multicultural education is foreign. They should have access to sufficient information about the school's philosophy and methods so that they can provide reinforcement for the child at home. Parent education leading to a comprehensive understanding of multicultural education may make it possible for the students to experience a consistency between the school and community that may not have existed before.

A New Professionalism

Teaching in the multicultural school requires a new kind of professionalism.

As a professional, the teacher provides services to the school's clients — the students and their parents. But in the multicultural school such services cannot be provided without knowing the clientele well. The teachers cannot be certain that the specialized training that prepared them for educating in the traditional school is sufficient to help them understand the children with whom they are working. It is the teacher's role to examine personally each child being served and to be aware of factors influencing his or her self-image. Such factors include the cultural background of the children and parents' perceptions of each child's educational needs.

In the process of learning about the students, the teacher will open the doors of the classroom and, with the students, begin to seek out, scrutinize, poke at, search, question, and work with people in the community. In addition, the teacher will encourage parents and community people to participate in the school through continuous and open dialogue about how they can cooperate in the best interest of educating each child.

Without a continuous working relationship with the community, the teacher cannot know about the cultural factors impinging upon and influencing the students. Culture is not static. It is a dynamic pattern of constantly changing behaviors, attitudes, and values. It is the teacher's role to share with parents and others in the responsibility of keeping the educational process constantly evolving — to keep the school moving toward the goals and methods needed in a particular time and space as it relates to the community.

Evolutionary planning responsive to the cultural dynamics of the community is most likely to occur in community-controlled schools where parents select teachers and assist with delivery of the educational program. Kilimanjaro Elementary School in Berkeley, California, was created by parents. With the staff appointed by parents and with the students, they devise curriculum and provide instruction. Their goal is to help children grow in a way that reflects community-world awareness and concern.

The teacher in the multicultural school will be constantly going through the process of self-examination, asking questions such as "What am I doing? Why? For whom? Am I trying to make the children like me or am I trying to help my students be themselves?" Subtle messages are delivered to children through the procedures and curriculum of the school. Unfortunately, the message many students from ethnic minorities have been hearing from teachers in the regular classroom goes something like this:

If you are what you are, I don't accept you—

Nevertheless, you can't quite be me.

Therefore, you aren't really anybody.

As an advocate for the child, the teacher has responsibility for turning this message around, endorsing the cultural background of each child and encouraging the children to be themselves. In 1970-71, the U.S. Commission on Civil Rights conducted a study on the interaction of teachers and students in three southwestern states. The results showed that Mexican-American students are ignored compared to their Anglo peers. Teachers utilize the ideas of Anglos more frequently, praise them more often, and direct many more questions to them.

A weakened ego structure and a low self-concept make it impossible for a child either to achieve to his/her best ability or to approach life with any great enthusiasm. The teacher must provide an environment in which differences are valued and each child is viewed as a person with contributions to make and share with others. It is important for the teacher to recognize the difference between endorsement of a culture and manipulation of manifestations of culture.

Presenting a special program for Black History Week, offering occasional instruction in Spanish, and providing a week-long seminar in Oriental art may be ways of interjecting cultural information into the school program, but, in and of themselves, they do not represent endorsement of the students' cultural heritage. Substantial and significant recognition of a culture can really occur only if the school staff accepts the diversity of the students, and if the entire educational program reflects the variety of orientations of people in the community.

Teaching in the multicultural school can be an exciting and dynamic experience. It requires openness, ability to communicate with diverse groups of people, cultural sensitivity and creativity. Unfortunately, teacher-training programs have done little to prepare staff for the new roles created by the multicultural school. Generally, institutions of higher education have developed methods courses around instruction of the "model" or "typical" child and those things which could be identified as constant in education. Teachers have seldom been given training experiences that involve communication and cooperation with the community. Educators involved in inservice programs can assist now by providing open-ended, exploratory courses concerned with themes such as models of community participation, cultural styles of learning and strategies for teaching, ethnic histories, educational goal-setting in an intercultural environment, teaching the community, and community field work.

A key issue for all people involved in developing multicultural education will be to create a consistency between the home, community, and school that has not previously existed for many students. Consistency will occur only when community participation is an integral part of education. Partnerships between schools and the community have already been established in hundreds of cities across the country. Excellent examples of parent-community service centers are the Madison Education Forum in Connecticut, D. C. Citizens for Better Public Education in Washington, and Queens Lay Advocate Service in New York. Strong community participation and decision-making can be found in individual schools such as Roosevelt in Louisville, Kentucky, and St. Josephs in Boston, Massachusetts. The Institute for Responsive Education at Yale University is providing national leadership through research and training in consumer advocacy aimed at making educational organizations more responsive to the diverse needs of their clients.

Consistency means that the teacher in the intercultural school will endorse the significance of each child's cultural background and support the identity of the students. At the same time, the school environment and educational activities should reflect the cultural pluralism of our society.

Suggested Reading

New Views of School and Community. Washington, DC: Association for Childhood Education International, 1973. $1.50.

Parents, Children, Teachers, Communication. Washington, DC: Association for Childhood Education International, 1969. $1.75.

School Administrators

School Administgators: How Can We Get Them to Face Reality?

By Sara Murphy

Editor's Note — To illustrate points of Dr. Murphy's article, we quote from the experiences of Dr. Thomas F. Van Dam, superintendent of a large suburban Chicago school system in South Holland, Illinois.

Although school integration has brought with it problems that have been beyond the scope of many school administrators to solve, it has also brought about a healthy reassessment of what education is all about. Many administrators have faced for the first time the fact that each child is unique and that the schools must deal with that all important fact. And when administrators have reshaped their schools so that they respond to the differences in children, they find that many other problems — discipline, behavior, student apathy — disappear.

Building in Diversity

Even in a fairly homogeneous setting, lining children up in rows and expecting all of them to be on the same page at the same time did not make sense. Now, in schools that contain a rich variety of children with differing customs, ideas, and backgrounds, it becomes unthinkable to suggest that all people plow through the same material lockstep, without regard for the appropriateness of the materials or their own needs. Imaginative administrators are beginning to see the possibilities not only in real individualization but also in building on the diversity, rather than ignoring it, so that it becomes a valuable resource in the classroom, with children helping and learning from each other.

Good school administrators need the latitude to be more than managers of their schools and should be charged by the public with making whatever changes are necessary to enhance the ability of each child to learn.

Superintendent Van Dam writes:

"School District 151 in South Holland, Illinois, was desegregated by Court Order in 1968 without any prior training of staff or preparation of the community to accept desegregated schools. The order was issued in July, and school opened in September. Government help was not extended to the school district until a year later. In this kind of situation one would expect an extensive amount of what sociologists call "cultural shock" when white middle class children come face to face with black children in their classes.

The amount of shock we knew would greatly depend upon what the school system did in the situation.

The South Holland schools immediately instituted a continuous development reading program beginning with materials on hand and developing methods and techniques to individualize reading instruction. With a minimal amount of outside consultant help, the district appointed master or coordinating teachers, freed from the classroom, for each school to identify each child's level of ability and to work with the teacher to provide materials appropriate to the skill needs of each child. The staff, within three years, developed a highly intricate and detailed individualized reading program.

The grouping of children is now based on skills and not on age or grade; consequently, children who are fast, slow, or average at a given point on the continuum are together as they move up the skills ladder. The classrooms are integrated rather than homogeneously grouped. The school district now has integrated classes, not only racially but academically, as much as possible by placing its educable mentally handicapped, hard-of-hearing, and other handicapped children in regular classes.

This concept of integrating classes of fast, slow, average, and handicapped children does much to enhance the learning situation. Children, in my opinion, learn far more from each other than most educators are willing to acknowledge. The atmosphere of a class is determined by student experiential background and attitude—not just by what the teacher brings to the classroom. A stimulating atmosphere does as much for the teacher as it does for the slow learner. The teacher goes home with a feeling of accomplishment, often looking forward to another interesting day.

Workshops

Workshops or advanced practicums, similar to those for student teachers, which put administrators back into the classrooms with children at regular intervals, would be valuable for all those, at both local and state levels, who make decisions affecting the way schools are run. It might be less easy, after such classroom experiences, to ignore the needs of children for new kinds of material, for various kinds of recognition of their own special identities, for individual teacher help. It might make the administrator realize how unimportant buildings and test scores are and how crucial, if the objective of the school is to aid children in learning, are the philosophy and understanding of teachers. A new commitment to children, that might indeed supercede commitment to the school bureaucracy, could emerge with the administrator as the philosophical as well as the organization leader of the school.

Superintendent Van Dam continues:

We knew that teacher and administrator inservice training would be needed to change teacher attitudes—about going from self-contained classrooms to a continuous development program, ungraded, with multi-age classrooms, to team, to use large group instruction, to accept the intimate close work of a fellow teacher in his or her everyday classroom activity, to accept new materials, to expand classroom programs to include human relations, drugs, science inquiry kits, math manipulatives, etc., to accept slow or handicapped children in a classroom. Teachers and administrators realized that with desegregation they would get children of widely diverse cultural backgrounds in their classrooms, and they knew that there would be new situations to deal with. Inservice training met individual needs. The staff was willing to examine what had been done in the past and to plan what had to be done now to make an integrated school system work.

With the first money that came in during the summer of 1969, the staff took part in an intensive inservice training program involving both human relations and subject matter areas. The result was their complete dedication to developing still further the continuous development program started in the spring, moving toward an ungraded school in all areas.

Since school administrators are usually chosen because they reflect the predominant community mores, their leadership up until now has helped to make the schools a microcosm of the larger society. Despite the fact that integration has brought real diversity into the schools, some administrators have tried to hold schools in the mold of the prevailing values, which are mostly white and middle class.

Standardized achievement testing and ability groups are used by many 'integrated' schools to establish the not so subtle division that often clusters white children in the top groups and black children in the bottom. This serves the purpose not only of resegregating many classrooms, which civil rights authorities have become aware of, but it also serves to perpetuate a class society, with ability groups designed to produce a lower, a middle, and an upper class. If children are to be prepared for a fair and equal access to the society, new and better ways of educating them without this kind of categorizing must be found. Even then, according to Christopher Jencks in his book *Inequality*, the fairness of that access is in question because of the way society is structured, but certainly ability grouping does nothing more than lock low-achieving children into a bottom place on the career ladder early.

Administrators have unfortunately allowed the concept of ability grouping to gain a stronghold in many schools. One survey of teachers in integrated schools showed that a majority of them saw ability groupings as desirable to reduce the range of differences with which they would have to deal, but only three percent said they would like to teach the lower group. This would mean that the children who need the most help are least likely to get it in isolated classrooms because most of their teachers would rather not be teaching them. Other research has borne out the fact that the academically low children usually thrive in well-planned mixed groupings, learning from their peers as well as from teachers who are less likely to accept them as failures.

Superintendent Van Dam says:

Under the leadership of the master or coordinating teachers, the administration and staff, by selecting appropriate subject matter specialists, by investigating the myriad of materials available, by visiting school systems, by sending the personnel of each school to observe other teachers, resolved to develop our own reading program, using an ungraded, continuous development plan. Through year round and summer workshops, the staff created and adopted the skill sequence program in reading that is now to be commercially reproduced. The adoption of a new, more personalized series in math was easily accomplished and implemented in view of the teachers' experiences in reading.

In science, the staff turned from a textbook oriented program to science kits, relating many supplementary materials and books to science concept development. In social studies, an attempt has been made to ungrade the program, moving in the direction of creating units of instruction.

For children with perceptually handicapped problems, the district early in 1969 began its own personal training program, using the Herman Foundation

kindergarten, physical education, special education, and other teachers were sent to learn to recognize children who need help in this area. The district staff then developed its own perceptually handicapped guide for parents and teachers, outlining specific activities to be carried out in the home, the regular and special perceptually handicapped classes, as well as the gym classes.

The presence of those within the administrative ranks who can stimulate change is usually in short supply. One way to increase that number is to see that the leadership of the schools more accurately reflects the diversity of the children who attend them by appointing more blacks, Chicanos and women. Only one percent of all superintendents in the country are women and about that many are black. Either group is likely to have knowledge and concern about the needs of all children — blacks from their minority position and women from their classroom experiences as well as their position as women.

If we expect schools to change, we must choose administrators capable of engineering and overseeing that change. We need administrators who communicate with children freely and regularly, who have a firsthand knowledge of the problems of the classroom, and who support teachers trying new ideas, even unorthodox and noise-producing ones. We need administrators who respect both racial and religious differences and who respect children, whatever their background. We need administrators who are strong in their belief that all children can learn if the schools see that they are properly taught. The kind of leadership we choose will indeed determine the kinds of schools we get.

Superintendent Van Dam concludes:

> In dealing with personnel it has been necessary for the administration to require teachers to become more open. Sharing ideas with colleagues and an open classroom has put pressure on teachers; consequently, the staff has changed, retaining a core of teachers dedicated to the concept of meeting the needs of each child. Principals, too, have had to face a more demanding staff requiring them to devote time and ability to helping them individualize the program. The administration of the school has changed, too. After five years, we function as a team of teachers, administrators, and Board members dedicated to producing a top quality school program in a desegregated school system.

If we are not getting administrators such as these, it may be that we are asking the wrong questions when we choose the boards that in turn choose the administrators. In that case it is our own reality that we must examine.

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TEACHING ABOUT SPACESHIP EARTH — A ROLE-PLAYING EXPERIENCE FOR THE MIDDLE GRADES. November issue of *Intercom*, journal of Center for War/Peace Studies. 1972. 68 pp. $1.50.

WHEN CHILDREN MOVE FROM SCHOOL TO SCHOOL. Discusses effects moving has on children. Gives ideas to teachers and parents to help ease the child's period of adjustment. 1972 revision. 48 pp. $1.50.

YOUNG DEPRIVED CHILDREN AND THEIR EDUCATIONAL NEEDS. Discusses environmental factors shaping children's lives, experiences. 1967. 16 pp. 50c ea., 5 copies, $2.

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